

3-1-1996

**Evangelical Visitor - March, 1996 Vol. 109. No. 3.**

Glen A. Pierce

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2625>**Recommended Citation**Pierce, Glen A., "Evangelical Visitor - March, 1996 Vol. 109. No. 3." (1996). *Evangelical Visitor (1887-1999)*. 2625.<https://mosaic.messiah.edu/evanvisitor/2625>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



evangelical

# VISITOR

March 1996



**Between 1946-1964,  
76 million persons were born—  
an entirely new generational  
grouping; one third of  
the entire U.S. population.  
These “boomers” are now  
moving into middle adulthood.**



# Special People

**Orvin and Colleene White**



The Rev. Orvin White is a special person, a modern-day Jonah. During World War II he served in the United States Navy, in both the Atlantic and Pacific. Orvin accepted Christ during a 1950 tent meeting in Sylvatus, Va. This particular tent meeting was organized by Rev. Paul Wolgemuth and preached by Rev. Hess Brubaker. Later, Orvin and his wife Colleene had the special honor of being baptized by Bishop C.N. Hostetter in Big Creek, near the Farris Mines Brethren in Christ Church.

In spite of this auspicious induction into the brotherhood, Orvin resisted what he knew to be God's will, that he become a Brethren in Christ minister. Instead, Orvin spent six years drifting around, driving tractor trailers for three different companies: Associate Transport, Hennis Freight Lines, and Burlington Industries. Then God finally got his attention. Orvin was overcome by diesel fumes, and lay close to death in a hospital emergency room in Ohio. That's when Orvin prayed, "Lord, if you'll just let me live to come back to Virginia

you and go wherever you lead." Orvin was able to go back to Virginia, where he sold his new home after living in it for only eleven months. He moved his family into a twenty-eight foot trailer at Messiah College. The rest is ecclesiastical history.

After 32 years of distinguished service, Rev. White retired from pastoral ministry on July 31, 1988, although he's never stopped filling pulpits. He feels his two greatest accomplishments were the planting or revitalizing of several Brethren in Christ congregations (in Massillon, Ohio, and Roanoke and Dublin, Va.), and the discovery and development of several present Brethren in Christ pastors: Woody Dalton (Harrisburg, Pa.), James DeBow (Hillsville, Va.), Calvin Hamblin (Massillon, Ohio), and Stuart Kelly (Chambersburg, Pa.).

Rev. White and Colleene recently celebrated their fiftieth wedding anniversary. The Whites have two daughters, Ina Davis and Katrina Cole, and presently reside in Troutville, Va. Rev. White is a part-time bus driver and Colleene is employed at Lewis Gale Clinic in Salem, Va.

**"Special People" profiles a wide variety of Brethren in Christ members of all ages and from all walks of life.**

**YOU are invited to submit a short article about some "Special Person" you would like to introduce to Visitor readers. Articles should be typewritten, preferably 300-400 words, and must have the approval of the person being profiled. If your article is accepted for publication, we will contact you to secure a photo for publication (which will be returned).**

**Mail your article to Evangelical Visitor, P.O. Box 166, Nappanee, IN 46550.**

**SPECIAL NOTE:**  
Articles about "Special People" in their teens, 20s, 30s, and 40s are invited.

*Prepared by Gary Freymiller from information provided by Orvin White.*



# evangelical VISITOR

The official publication of the Brethren in Christ Church

March 1996

Vol. 109, No. 3

**Brethren in Christ Church  
General Church Offices**  
431 Grantham Road; P.O. Box 290  
Grantham, PA 17027-0290  
Telephone: (717) 697-2634  
FAX Number: (717) 697-7714

General Church Officers

*Moderator:* Harvey R. Sider

*General Secretary:* R. Donald  
Shafer

*General Treasurer:* Allen Carr

## EVANGELICAL VISITOR

(ISSN 0745-0486) is published  
monthly by Evangel Press,  
2000 Evangel Way (P.O. Box 166),  
Nappanee, IN 46550-0166.  
Telephone (219) 773-3164.  
FAX number: (219) 773-5934.

Member of Evangelical Press Associa-  
tion and Meetinghouse, a Mennonite  
and Brethren in Christ editors group.  
Biblical quotations, unless otherwise  
indicated, are from the New Interna-  
tional Version.

*Editor:* Glen A. Pierce

*Cover Design:* Glen Pierce

*Circulation:* Nancy Lentz

**Mailing Information:** All correspon-  
dence, manuscripts and subscriptions  
should be addressed to the Editor,  
*Evangelical Visitor*, P. O. Box 166,  
Nappanee, IN 46550-0166. Changes  
of address should include both the old  
and new address and the identification  
numbers on the first line of the label.

**Single Copy Price:** \$1.00 (U.S. funds)

**U.S. Subscriptions:** 1 year-\$12.00;  
2 years-\$21.50; 3 years-\$30.00;  
5 years-\$48.00. New and Gift: \$10.25  
Lifetime: \$180.00.

**Canadian Subscriptions** (in  
Canadian funds): 1 year-\$14.50;  
2 years-\$26.50; 3 years-\$38.50;  
5 years-\$60.00. New and Gift: \$12.25.  
Lifetime: \$225.00. (Use U.S. prices if  
remitting in U.S. funds.)

Overseas airmail rates available upon  
request.

Second-class postage paid at Nappa-  
nee, IN 46550-0166. Printed in U.S.A.

Copyright © 1996. All rights reserved.

## FEATURES

- 4 A new paradigm for ministry:**  
**Middle Adults** Win Arn and Charles Arn
- 6 Measuring the effectiveness of your**  
**middle adult ministry**
- 8 Listen, you rebels!** Eric and Elisa Seibert
- 10 Do we need a "wake-up call"?** Harold Albrecht
- 12 Meet the Swintons**
- 32 The Green Pine Tree** Beverly Rader

## INSERT: MCC ANNUAL REPORT

## DEPARTMENTS

- |                                    |                                |
|------------------------------------|--------------------------------|
| <b>2 Special People</b>            | <b>26 Dialogue</b>             |
| <b>13 God at work in our world</b> | <b>26 Calendar</b>             |
| <b>15 General Conference</b>       | <b>28 Onesimus</b>             |
| <b>Information</b>                 | <b>29 Readers Respond</b>      |
| <b>16 Church News</b>              | <b>30 Focusing our Mission</b> |
| <b>17 E.V. Timelines</b>           | <b>31 Editorial</b>            |
| <b>18 Money Matters</b>            | <b>31 Pontius Puddle</b>       |
| <b>22 Messiah College News</b>     |                                |
| <b>25 Opening the Word of Life</b> |                                |

## NEWS

- 21 Remembering a Brethren in Christ peace witness** Mary Jane Heisey
- 24 Denominational Prayer Leaders Network**

Photos on pages 1, 4, and 32 © 1995 PhotoDisc, Inc.





***A new paradigm  
for ministry:***

# ***Middle Adults***

**A** few weeks ago we were met at an airport by a 62-year-old man from the church where we were to lead a seminar. On the way to the motel he asked what kind of seminar we would be leading, and we responded that it was to help the mature adult ministry in the church become more effective.

We asked if he was involved in any of the church's older adult activities and he immediately responded, "Oh, no. I guess my age would qualify me, but I'm too busy. My wife and I just returned from a vacation on the coast. I'm involved in a service club in my community. And any spare time I have I spend around the house in my garden or shop. Besides, when my friends and I want to go somewhere, we drive; we don't go on a bus trip to get there."

This man is typical of a new generational grouping that has developed in North America. We call them "middle adults." Men and women in this group are approximately 50-70 years old, much like our new friend. They are often retired or partially retired, healthy, and happy with their stage in life. And, most importantly, they do not see themselves as "senior adults."

## **Why a new approach is needed**

Most church leaders realize that the present senior adult group does not attract middle adults, and never will. Why?

1. Middle adults do not perceive themselves as "seniors," and anything that remotely resembles an

**by Win Arn and  
Charles Arn**



activity for that generation will repel middle adults. ("We drive; we don't take the bus.") Even if the program seems to be of interest, if it is a senior adult activity, most middle adults will not attend. To do so would betray their own self-identity. A new approach is needed.

2. Most present senior adult groups are "saturated." This means that the group can not add additional new members, only replace members who leave. Like a saturated sponge that can hold no more water, a saturated group can hold no more members. Groups of any age or size will eventually saturate, but senior adult groups are particularly prone to this phenomenon. While there are a number of reasons for a group becoming saturated, the primary one is that after two years together, the history and traditions and relationships are so strong that they inadvertently keep others out. This describes the state of most senior adult groups in churches across America. A new approach is needed.

3. When a church has only one senior adult group (as most churches that have any older adult ministry do), that group tends to attract just one slice of the widely diverse mosaic of mature adults. People who share the interests and needs of that one group find a place, but those who don't, feel uncomfortable and don't attend. A new approach is needed.

4. Most senior adult groups, by their own admission, are ineffective at outreach to prospective new members, be they in or outside the church. In a recent survey we conducted of 500 churches, the leaders of those groups rated outreach as the least effective of all activities of their ministry. A new approach is needed.

Gail Sheehy, in her recent book, *New Passages*, discusses this generational grouping and makes the observation: "American society is only in its infancy of this adult revolution.... The territory of the mid-

*During the next 18 years, someone in the United States will turn 50 every eight seconds. That is because between 1946-1964, 76 million persons were born—an entirely new generational grouping; one third of the entire U.S. population.*

forties, fifties, and sixties and beyond is changing so fundamentally it now opens up whole new passages and stages of life" (*New Passages*, New York: Random House, 1995, p. 6).

#### Who are middle adults?

Why the term "middle adults?" Because that's just what they are. Most have 20-30 years of life ahead of them, and really are in the middle years of their adulthood. If adult life covers the span of years between 20 years and 80 years old, the midpoint in adult life for many people is 50.

Based on the latest U.S. census, there are 42,252,650 "middle adults"—16 percent of the population. (In comparison, there are only half as many "senior adults"—21,120,624—over age 70.)

Despite the fact that middle adults, at age 50, qualify for membership in AARP, take senior discounts, and are often receiving retirement income, their self-image is anything but a "senior." And now that the first "baby boomers" are turning 50, the term "senior citizen" will become increasingly unpopular. Only as people begin moving into their 70s and beyond, will they reach the maturity of mind that allows for them to be comfortable with the term "senior adult."

#### Characteristics of middle adults

1. Middle adults are at their peak of influence and possess great energy. They are natural leaders in civic life and the community, but are generally overlooked in church.

2. Their children are growing up and leaving home, causing them to face an "empty nest."

3. They are starting to think about retirement.

4. They are spending increasing energy in leisure time activities.

5. Their self-image is beginning to change as they experience a decline in physical capacity.

David Wolfe, a senior adult researcher, suggests a number of changes that occur in the thinking process of adults:

#### YOUNG ADULTS

Heavily influenced by peers  
Highly materialistic values  
More objective  
More extrospective  
Perceptions in black and white  
More rigid  
More subordinated to others  
More predictable behavior  
More price sensitive  
Simple ways of determining values  
Detail oriented

#### MATURE ADULTS

Declining influence by peers  
Declining materialistic values  
More subjective  
More introspective  
Perceptions in shades of gray  
More flexible  
More individualistic  
More discretionary behavior  
More quality sensitive  
Complex ways of determining values  
Whole-picture oriented



# Measuring the effectiveness of your middle adult ministry

How can you know if your church's ministry to middle adults is effective? Against what measures can you evaluate your present programming and the direction to move for greater ministry?

In researching churches across the country, we have found four common denominators that appear in effective middle adult ministries: (1) service, (2) outreach and assimilation, (3) Christian formation, and (4) fellowship.

Following is a self-scoring inventory which will help you evaluate your present middle adult ministry in each of these four key areas. It can also provide you with a "road map" for enhancing your middle adult ministry as you develop plans to move items below from "no" to "yes."

## **Service ("giving time and energy to Christ through giving time and energy to benefit others")**

1. There is an ongoing effort to identify and provide meaningful roles and tasks to our middle adult members.
2. We provide training for our middle adult members prior to a role or task which they assume.
3. Our middle adults are helped to identify and use their spiritual gifts in ministry.
4. We have a method of identifying middle adult individuals and families who are in need in the church or community and providing appropriate assistance.
5. At least twice a year our middle adults sponsor a service project in which a large number of individuals participate.
6. We have specific leadership (staff, volunteer, committee) responsible for ministry to and with middle adults.

## **Christian Formation ("enabling men and women to grow toward Christlikeness")**

1. We have a monthly Bible study for middle adults, other than in the Sunday school context.
2. Our middle adult groups plan specific learning experiences to help members develop "Christ-likeness."
3. Every middle adult group activity has a element designed to help members grow in their personal faith.
4. Our middle adult members are learning about prayer, and are encouraged to grow in their personal and group prayer life.
5. We have a plan where each middle adult group member is specifically prayed for at least monthly.
6. Our church provides resources and seminars related to spiritual growth, which our middle adult members know about and use.
7. We sponsor at least one missions experience each

year in which middle adults are specifically encouraged to become involved.

## **Outreach and Assimilation ("reaching out to and involving people as active members in the church and adult group")**

1. At least once each quarter we have an event specifically planned and promoted to reach out to unchurched middle adults in our community.
2. We have an evangelism training course specifically for middle adults.
3. Specific prayer for unchurched friends, neighbors, and relatives is part of our middle adult activities.
4. Middle adult groups have a purpose statement which includes outreach to unchurched men and women.
5. We have an active and effective procedure for identifying prospective new members from the middle adult age group.
6. One or more persons are specifically responsible for greeting visitors and newcomers, introducing them to others and making them feel welcome at all middle adult group functions.
7. Our middle adult groups have a method for obtaining the names of adult church members, and contacting them about our programs.
8. The middle adult groups establish yearly membership and/or attendance goals.
9. We have started at least one new group for middle adults based on age, interests, or lifestyle in the past two years.

## **Fellowship ("establishing close friendships and relationships among adult group members")**

1. We have at least one quarterly outing for middle adult members and friends.
2. We have an intentional strategy to help middle adult members build stronger relationships with each other.
3. At least once a month every member of the middle adult groups receives a contact from the church or the group.
4. We have a way to identify middle adult members with special needs and a way for other middle adult members to respond.
5. Our middle members frequently get together informally outside the regular meetings.
6. Our middle adult groups keep records to recognize and celebrate occasions in members' lives (i.e. birthdays, anniversaries, retirements, new grandchildren, honors, etc.)
7. We have a method or program designed to build and strengthen inter-generational relationships within our church membership.



EMERGING ADULTS	YOUNG ADULTS	MIDDLE ADULTS	SENIOR ADULTS	ELDERLY ADULTS
18-30 yrs.	30-50 yrs.	50-70 yrs.	70-80 yrs.	80+ yrs.
48,050,312	73,314,363	42,252,250	21,120,124	7,013,904

6. They are adjusting to aging parents and their own responsibility to them.

David Wolfe, a senior adult researcher, believes the thought process actually changes as adults move from young to older. (See the chart on page 5.) "As people mature, their thinking integrates the subjectivity of childhood with the objectivity of young adulthood. Mature consumers respond to marketing that reflects five key concepts: autonomy and self-sufficiency, social and spiritual connectedness, altruism, personal growth, and revitalization. Case studies show that integrating these messages into advertising attracts older customers" ("Targeting the Mature Mind," *American Demographics*; Mar. 1994, p. 32).

In reality there are five stages of adulthood which church leaders would do well to understand and consider. (See the chart above.) Each generational grouping is a legitimate stage in adulthood for which church leaders would do well to study, understand, and plan.

#### A new generational ministry opportunity

We strongly encourage you to begin broadening your ministry strategy to include the middle adults in your church. What would an effective ministry to middle adults include?

While the specific activities and functions of each church's middle adult ministry will vary, there are four common denominators that leaders should intentionally include in their planning: spiritual formation, fellowship, outreach, and service.

#### Getting started

How can you begin the process of

establishing a new ministry strategy for middle adults in and outside your church? Here are some immediate "to do's" to get started.

1. Establish a task force of five to seven middle adults. Have them develop a purpose statement, which includes an intentional focus on the four key areas of: service, Christian formation, outreach, and fellowship.

2. Conduct a survey and analysis of middle adults in your own church. Learn how many people fit in this age category, their family and marital status, common concerns and needs, and common interests.

3. Conduct a demographic analysis of your community. Usually such information is available at the local library or chamber of commerce.

4. Plan two high visibility events targeted for and promoted to middle adults, both in and outside the church. A high visibility event is a church-sponsored activity to which non-members feel comfortable attending and members feel comfortable inviting their friends.

5. Survey the people who attended the event and learn about their interests. In what areas could the church provide unique, need-meeting ministry? Then plan a year's activities based on these needs and your stated purpose.

#### The middle adults are coming

During the next 18 years, someone in the United States will turn 50 every eight seconds. That is because between 1946-1964, 76 million persons were born—an entirely new generational grouping; one third of the entire U.S. population. These "boomers" are now moving into middle adulthood.

The church lost many of them as teenagers. Some came back in young adulthood for the benefit of their families and children. Now there is an opportunity to reach more as they move into middle adulthood. But the present senior adult group will not, in most cases, hold the key for outreach to those baby boomers.

And there are many 50- to 70-year-old middle adults in your church right now who are not going to be in your senior adult group for years, if ever. Why not develop a model middle adult ministry in the coming year?

*The church lost many of these adults when they were teenagers. Some came back in young adulthood for the benefit of their families and children. Now there is an opportunity to reach more of them as they move into middle adulthood.*

Win Arn and Charles Arn are leaders in the field of mature adult ministry. Win Arn is the honorary chairman of the coming Second North American Congress on the Church and the Age Wave. Dates are April 29—May 2, 1997. Information on the Congress may be obtained by writing Glen Eyrie Conference Center, P.O. Box 6000, Colorado Springs, CO, 80934-6000. Charles Arn serves as president of Church Growth, Inc., an organization devoted to "helping people and churches grow into the twenty-first century." The Arns have co-authored ten books.





by Eric and Elisa Seibert

# Listen, you rebels!

**I**T JUST DOESN'T SEEM FAIR! For the past forty years Moses has trudged across the wilderness with a congregation that would cause any pastor to think twice about his or her calling. Not only has Moses patiently endured the moaning and groaning of the ungrateful Israelites, he repeatedly interceded for them when food or water ran low and even stayed God's hand when they were about to be destroyed. But then, with the promised land in sight, Moses makes one technical error and is forever barred from crossing the Jordan. What happened?

The story is recorded in Numbers 20. Here we find the Israelites up to their old tricks again, complaining about their lack of liquids. "Now there was no water for the community, and the people gathered in opposition to Moses and Aaron" (Num. 20:2). They question Moses' motives for bringing them out into the wilderness, charging him with false advertising. "Why did you bring us up out of Egypt, to this terrible place? It has no grain or figs, grapevines or pomegranates. And there is no water to drink!" (Num. 20:5). You don't have our best interests in mind, Moses! You have led us on a wild goose chase! We have been deceived!

With these accusations still ringing in his ears, Moses "goes to

church" with his brother Aaron. After falling on their faces in humble worship, "the glory of the Lord appeared to them." Clear instructions regarding the solution to this apparent dilemma are given to these leaders. Moses is to take the rod and speak to the rock in the presence of the people. Simple enough. Yet, when Moses emerges from the tent of meeting and marches to the rock, he decides to strike instead of speak, and twice at that. To add insult to injury, Moses additionally gives the people a tongue lashing they won't soon forget, "Listen, you rebels. Must we bring you water out of this rock?" Water comes forth in abundance and Moses decides to call it a day. As he heads for home, he hears a familiar voice calling in the distance: "Moses...oh, Moses. You didn't sanctify my name. You made Moses look good when you had a chance to make God look good."<sup>1</sup>

Though we are not told exactly what prompted Moses to act as he did, there is no question that his actions were displeasing to God. To be sure, striking the rock was an act of disobedience. Yet speaking to the people as Moses did seems the more serious sin. Moses implied by his presumptuous words that he and Aaron were responsible for producing the water. "Must we bring you water out of this rock?" Still, you might ask, was this such a serious sin as to exclude Moses from the land of promise?

Here we must remember the central role Moses has played in the significant events in Israel's national history up to this time, events such as

the Exodus and the receiving of the Law at Sinai. Moses' prominent role necessarily created a potential danger for the people of Israel, that of mistaking who was really delivering and leading the people. God would not, and, for that matter, could not, tolerate any such confusion since he was the one who was ultimately caring for them, meeting their every need. God was the one who had delivered them from the bondage of the Egyptians. God was the one who led them with cloud by day and pillar of fire by night. God was the one who had provided manna, quail, and water in the wilderness. And God was the one who was about to bring them into the promised land flowing with milk and honey. There was absolutely no room for Moses to step into the spotlight and take all the glory. To do so would have caused the people to look to Moses rather than to God once they got into the promised land and found themselves in need.<sup>2</sup> Thus, God had to selectively remove Moses from center stage so that there would be no such confusion.

**I**N LIGHT OF THE THEME for the 1996 General Conference of the Brethren in Christ Church, "For the Glory of God," this story stands as a solemn warning of the danger of being "glory grabbers." We face precisely the same difficulty and temptation as Moses did. We sometimes want to take control and do things our own way, a way which inevitably ends up making us look good rather

*Eric and Elisa Seibert are both presently students at Asbury Theological Seminary in Kentucky and plan to graduate this May. Eric is a member of the Morning Chapel congregation and Elisa is a member of the Harrisburg Brethren in Christ congregation.*



*We face precisely the same difficulty and temptation as Moses did. We sometimes want to take control and do things our own way, a way which inevitably ends up making us look good rather than God.*

than God. God is robbed of glory when we give the impression that we are the ones causing the growth in our church, or the growth in our lives, for that matter. To behave as though our giftedness, our talents, or our resources are the direct cause for the advancement of the Kingdom of God is to deprive God of the glory due his name. Likewise, God's glory is effaced when we live and act as though being God's child makes no tangible difference in the way we conduct our day-to-day affairs or deal with the pressures of life. When we live with the same level of anxiety, fear, and self-dependency as the rest of the world, there is little chance of people seeing God's glory through us.

On the other hand, God is glorified when credit is given where credit is due. God is glorified when people are helped to see that the blessings our church or denomination might be experiencing result from the graciousness of God, albeit a God who chooses to work through human vessels! Moreover, when those around us can see that God is the source of our strength and hope, bringing peace amidst turbulence and calm amidst storms, he is glorified. God is glorified when we live transparently, allowing Christ to shine through us in all that we are and in all that we do for his name's sake.

God is worthy of such glory because of his good character. God revealed his character to Moses as one who is "compassionate and gracious...slow to anger, abounding in love and faithfulness and truth, maintaining

love to thousands and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished" (Ex. 34:6-7). We have the opportunity and privilege to glorify God each day by living in such a way that points people to God rather than to us.

**T**HAT GIVING GOD his due glory was not merely a concern of Moses' day is indicated by the fact that the early church had to wrestle with this very issue on more than one occasion. In fact, the book of Acts presents us with striking contrasts of those who did and did not give glory to God. You will remember that when Peter arrived at the house of Cornelius, Cornelius fell down and worshipped him. While Peter could have accepted this worship, instead he "made him get up. 'Stand up...I am only a man myself'" (Acts 10:26). Or take Paul and Barnabas, for example. After Paul healed a lame man at Lystra, the people called him Hermes and Barnabas they called Zeus. They even wanted to offer sacrifices to these men! Talk about a golden opportunity to receive praise and adoration from people! Yet notice how they responded. "They tore their clothes and rushed out into the crowd, shouting, 'Men, why are you doing this? We too are men, humans like you. We are bringing you good news, telling you to turn from these worthless things to the living God'" (Acts 14:14-15).

When such divine acclaim is bestowed upon King Herod, however,

he takes a rather different approach. As he is making a speech to the people of Tyre and Sidon, they begin shouting out, "This is the voice of a god, not of a man." Instead of stopping the people, he apparently was quite enjoying the whole affair. Yet, because he failed to give credit to whom credit was due, "immediately...an angel of the Lord struck him down, and he was eaten by worms and died" (Acts 12:23). If anyone still has doubts about the seriousness of robbing God of his glory, this story should be the cure!

So maybe it wasn't so unfair after all. Even though Moses was not allowed to enter into the promised land, at least he didn't end up as worm food! And what about you? How will you respond to those who give you praise that rightfully belongs to God? Will you live and act in such a way that all you say and do is truly "for the glory of God?" Or will you seek praise and honor for yourself? Will you be a glory-grabber or a glorifier? The choice is yours.

<sup>1</sup>We are indebted to Dr. John Oswalt of Asbury Theological Seminary for this illustration.

<sup>2</sup>For this idea of the possibility of role confusion, we are indebted to Dr. Terry Brensinger of Messiah College.



**R**ECENTLY I, along with eleven other men from our church, had the privilege of attending a "Wake-up Call" hosted by Promise Keepers. This gathering of four hundred men was challenged to consider their involvement in the work of Jesus Christ in their home, church, and community.

Through the singing of choruses and hymns, the message, and the times of intense intercession for our pastors and our community, I was challenged in my own personal life to become a man of *commitment*, *integrity*, and *action*. Through tears of joy in the songs of praise and tears of repentance, I have started on a journey to become more like Christ.

Before the night was over, God had already begun to honor my new commitment as my son also made a public recommitment of his life to the work of Jesus Christ, and a friend (whom I had invited to attend) stood and walked to the front of the sanctuary and prayed to receive Jesus Christ.

Perhaps you have not heard of Promise Keepers. (You really have no excuse, because Dr. Henry Ginder reported in a previous issue of the *Visitor* on a rally that he attended.) However, let me share just a few facts. Promise Keepers exists primarily to serve the local church in calling and uniting men to become godly men and to ignite them to take a stand for Jesus Christ. It acts as a leadership training and equipping group to help churches build effective men's ministries.

A Promise Keeper is committed to:

1. Honoring Jesus Christ through prayer, worship, and obedience to his Word, in the power of the Holy Spirit;
2. Pursuing vital relationships with a small group of men, understanding that he needs brothers to help him keep his promises;
3. Practicing spiritual, moral, ethical, and sexual purity;
4. Building strong marriages and families through protection and biblical values;

---

*Harold Albrecht chairs General Conference Board. He lives in Petersburg, Ont.*

# Do we need a "wake-up call"?

by Harold Albrecht



5. Supporting the mission of his church by honoring and praying for his pastor and by actively giving his time and resources;
6. Reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity;
7. Influencing his world, being obedient to the Great Commandment (Mark 12:30-31) and the Great Commission (Matthew 28:19-20).

God desires us to be men of commitment, integrity, and action.

As I thought of those three words—commitment, integrity, and action—the question quickly surfaced: How do these characterize our denomination, the Brethren in Christ?

**W**e have a great statement of purpose: "The purpose of the Brethren in Christ Church is to foster a fellowship of believers whose objective is to worship and obey the triune God and to proclaim His gospel to all people."

That is what we *say*. But how are we doing? I think our words are more significant than our actions. Jesus said, "These people honor me with their lips but their hearts are far from me." He also said, "Where your treasure is, there will your heart be also." We say that our purpose is to proclaim Christ's gospel to all people, but the use of our treasure indicates our hearts are not in our words.

Consider for example the Canadian Conference, of which I am a mem-

ber. As a Canadian Church, we have over 3,000 members. In 1994, it took 3,200 members to bring about a net increase of six members. Maybe, as someone has said, we make better "keepers of the aquarium" than we do "fishers of men."

Well, perhaps the reason we have not seen more growth in our churches is because we're giving too much to missions and so we're unbalanced. Presently the Canadian Conference has five family units serving in Brethren in Christ World Missions—four couples and one single person. One of these couples is serving on a voluntary basis and does not receive support from the mission board. Therefore, we are supporting four family units. Over 3,000 members supporting four family units, or seven people! As of mid-October 1995, our 3,000 members had contributed approximately \$64,000 through proportionate and direct giving to Brethren in Christ World Missions, or about \$20 per person for nine months. Persons in the United States can check to see how their own Regional Conferences are doing in this regard.

Commitment. Integrity. Action.



Are any of these evident to any degree when we reflect on our track record, both here at home and overseas? Or do we need a "wake-up call"? It appears that our commitment to our statement of purpose does not carry much further than our formal adoption of the words.

Jesus told us to ask the Lord of the harvest to send out workers into his harvest field. We need more workers in our membership. No, not more paid pastors or more bishops or more paid youth workers—just more people who will take their task seriously. We already have the people in our churches, but we are not asking the Lord to send them out into his harvest field. Too many are standing around the tuck shop, enjoying the goodies. Our leadership is already overworked, while so many of our members sit along the sidelines and watch.

Let's pray that the workers would be sent out. Sent out to have a coffee with a friend and ask him about his spiritual journey. Sent out to visit a neighbor and share Christ. Sent out to start a small group Bible study where questions of real importance can be asked and then answered from a biblical perspective. Sent out to invite a friend to a Promise Keepers meeting or some other event where a clear call to repentance and new life in Christ is heard. If we begin to pray and act, the words in our statement of purpose will begin to have meaning.

While we have lots of work to do here at home, let's not forget the call of Jesus to the whole world. Someone has said that Christians are a special interest group. That's true; the Great Commission is their special interest. As we need to pray that workers would be sent out in our local congregations to do the work of the church, we also need to pray that God would call many of our people into carrying this message, and its life-changing effect, to those who have far less exposure to it and are still very eager to receive it.

This will mean, however, that those remaining "at home" will support those who are called off to wage this war on foreign soil. Our work for Christ is a battle; that is why Paul in

Ephesians 6 lists the pieces of the whole armor of God. John Piper, in *Let the Nations Be Glad*, says of this passage,

"The simple assumption of this familiar passage is this: life is war. Therefore, take the whole armor of God. Then all the precious blessings of life that could be thought of in other contexts besides war are drafted for the battle. If we know truth, it is for a belt in the armor. If we have righteousness, we must wear it as a breastplate. If we cherish the gospel of peace, it must become a soldier's footwear. If we love resting in the promises of God, that faith must be fastened on our left arm as a shield against flaming arrows. If we delight in our salvation, we must fit it securely on our head as a helmet. If we love the word of God as sweeter than honey, we must make the honey a sword. Virtually every 'civilian' blessing in the Christian life is conscripted for the war. There is not a warfare part of life and a non-warfare part. Life is war.

"But most people do not believe this in their heart. Most people show by their priorities and their casual approach to spiritual things that they believe we are in peacetime, not wartime.

"In wartime the newspapers carry headlines about how the troops are doing. In wartime families talk about the sons and daughters on the front lines and write to them and pray for them with heart-wrenching concern for their safety. In wartime we spend money differently—there is austeri-

ty, not for its own sake, but because there are more strategic ways to spend money than on new tires at home. The war effort touches everybody. We all cut back. The luxury liner becomes a troop carrier.

"Very few people think that we are in a war that is greater than World War II, or any imaginable nuclear war. Few reckon that Satan is a much worse enemy than any earthly foe, or

---

*Commitment. Integrity.  
Action. Are any of  
these evident to any  
degree when we reflect  
on our track record,  
both here at home  
and overseas?*

---

realize that the conflict is not restricted to any one global theatre, but is in every town and city in the world. Who considers that the casualties of this war do not merely lose an arm or an eye or an earthly life, but lose everything, even their own soul and enter a hell of everlasting torment?"

I needed a "wake-up call" through the ministry of Promise Keepers. And as I reflect on the effectiveness of our denomination, my sense is that we all could use a "wake-up call." We're in a spiritual war, but Paul reminded us, "If the trumpet does not sound a clear call, who will get ready for battle?" ■

---

### Correction

In Kevin Ryan's comments on the "Exploring the Brethren in Christ Identity" study conference (February 1996 issue), a short paragraph was inadvertently omitted. In the paragraph at the bottom of page 9, Ryan noted that speaker David Zercher suggested two factors which may have played a role in a theological shift in Brethren in Christ thinking. The first factor Zercher identified was "The Brethren mindset" (Owen Alderfer's term) which recognized that "Christian truth is open-ended, reflects a willingness to incorporate beliefs from various sources, subordinates doctrinal rigidity to a sense of trust between believers, and recognizes the corporate body is more important than the parts." The following paragraph then should have appeared on the top of page 10:

Additionally, Zercher implicated the inclination toward revivalism as a co-conspirator in the problems associated with the church's struggle for a theological identity. I had the distinct impression that he would like to reverse our current theological direction by disposing of our predisposition toward revivalism and reviving our allegiance to a more thoughtful and less emotion-laden Anabaptism.



# Meet the Swintons

## ***Missionaries to Mtshabezi Mission, Zimbabwe***

Tim and Jan were both born and grew up in rural Iowa. Tim's father is a pastor, and Jan's parents farm in northwest Iowa. They met while students at Iowa State University. Both were very involved in campus Christian ministries. They learned to know each other quite well working together on projects.

Jan was involved in InterVarsity and went to Belize, Central America, after her sophomore year. There she taught vacation Bible schools and with her guitar helped out at camps. She loved the work and enjoyed getting to know people of another culture. Following her senior year at ISU, Jan went to Uganda as a volunteer with an indigenous mission. She worked in an orphanage, caring for 22 children under the age of two.

While there, she received letters from a good friend, Tim, who asked her to marry him. Tim had one year remaining in pre-med at ISU, so Jan went to Trinity Evangelical Divinity

School to finish her educational goals. After one year of seminary, they were married. Tim came to Chicago to put Jan through school. Nathan was born 9 months and 3 days after their marriage. What a surprise to the budding young doctor!

Then it was Jan's turn to support Tim in medical school at the University of Iowa. Tim worked hard to prepare for the mission field, and took classes in Third World medicine. He worked with the Preventative Medicine Department doing a health survey, which took them to Sierra Leone, West Africa, for several months. They also went to Kenya as volunteers for three months during his internship.

After a medical residency in family practice in Lancaster, Pa., they felt called back to Sierra Leone. After just 18 months, they were evacuated by U.S. military forces after a political coup. Upon returning to Sioux City, Iowa, Tim worked with a family practice doctor for four months until things settled down. Their family, which had grown to four children, flew back to their rural mission in Sierra Leone. They were thrilled to find it about as they had left it.

Tim was the only doctor to return, and Jan became the "chief cook and bottle washer." They added 48 beds to the hospital and a new tuberculosis treatment ward. Jan home-schooled the two older children for three years because the school for missionary



children had been closed due to the war. The war worsened while the Swintons were home on furlough, and the mission decided to close the field after more than 100 years of ministry.

As Tim and Jan and their family sought God for direction, they heard from Gord and Shelly Bartel, Brethren in Christ missionaries in Zimbabwe, whom they had met at Missionary Internship three years earlier. It seemed that God might be calling them back to Africa, but to a different place. As they prayed and went through the application process, God seemed to confirm his plan. The Swintons went to Mtshabezi Mission in January 1996.

Their family is unique. Nathan was born to them while Jan was in seminary. Sam, who has a cleft palate, was born in Korea and was adopted as an infant while Tim attended medical school. Aaron was born to a 16-year-old African-American in Pittsburgh, Pa., and was adopted as an infant. Hannah, a Black/Mexican-American, was born in Dover, Delaware, and also was adopted as an infant.

Brethren in Christ World Missions has an urgent need for a teacher for four to six children of missionaries in Zimbabwe. The assignment would begin September 1996 and run for six months to one year, to fill in during the present teacher's furlough and to assist her upon her return. For more information, contact Brethren in Christ World Missions, P.O. Box 390, Grantham, PA 17027-0390; phone (717) 697-2634.



# God at work in our world

## Fruit that will last

*Les Book—Bogota, Colombia*

(Les Book, in response to a request for stories how Brethren in Christ 1995 World Hunger Funds helped recipients, reports the following.)

Money was used for 30 street children in the ministry of Light and Life Christian School. Five children graduated this year, and are now ready to assume a normal Colombian education.

Funds were used to help Anna, a young mother of five. The help, along with the ministry of the Brethren in Christ Church in Bogota, gave her hope to leave the ghetto. Her daughter was one of the five graduates. Anna will attend YWAM discipleship school this year.

Then there is Patricia, one of the strongest leaders in the second Brethren in Christ church planting in La Calzada. Hunger funds were used to help her through some crucial times in her life. A family in the Niza IX church adopted Patricia's youngest child in January 1995. This has opened a new consciousness in the Niza IX middle class church about caring for the poor and making a radical difference.

The World Hunger Fund donations partially supported the Light and Life school teachers. The teachers persevered, trusting the Lord for their salaries—salaries they went without for four months of the year.

The donation also served as an example to the Niza IX congregation, which then committed a tithe of their offerings to the La Calzada ministries in January 1996.

## South Africa Brethren in Christ—a worthy ministry

*Hamilton Madlabane—South Africa*

Greetings from the Soshanguve Brethren in Christ brothers and sisters. The Bible clearly states that life of inner rest and peace and of outer victory over sin is the inalienable birthright of each and every Christian. This theme of victory over the power of sin runs like a golden

thread in all the letters of Saint Paul. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57, KJV).

By God's grace the Soshanguve Brethren in Christ Church is marching on in these difficult times. God answers your prayers and ours as well in a wonderful way. God through his Word is blessing us with young people who love the Lord so much. There is a wind of change in the lives of the members. I truly thank God for the spirit of unity amongst the Christians. Whatever we decide to do, we do it with one spirit and in one accord. We praise God for those who have made a new commitment to serve the Lord.

**Youth Camp (July '95).** Our young people asked me to arrange a camp for them. They spoke highly of what the Lord taught them at this camping site—"Lofdal." Those who were lukewarm and reluctant to follow Jesus seriously made new commitments indeed. Continue to uphold them in your prayers. To God be the glory. He alone remains faithful.

**The Prison Ministry.** I am happy to say that many prisoners are very much

interested to listen to the Word of God. Two of the prisoners visited me at my home to say thank you for showing them the way of salvation. This indeed was cause for me to thank God for the power of the gospel. Their names are Thomas Makgatho and Michael Mothibe. They stay in Thembisa near Johannesburg. Pray for them, please.

**Hospital Ministry.** Brother Piet Mathobela says that God is blessing him in that he rejoices in leading the sick people to Christ. Some he says have nothing to do with God's Word, but some are very much interested. One patient died shortly after he showed her the way of salvation.

**Special thanks to the Board.** We would like to thank the Board for World Missions for your prayers and financial support, without which it would be difficult for us to carry the task further. As South Africans, we feel compelled to say thank you very much for the church building we are using because you helped us financially (1992 Missions Prayer Fellowship adult project). We are rejoicing in the Lord for all that God has done for us through you, his children. We wish

## The International Brethren in Christ Fellowship

About every six years, for the past 18 years, we have planned a gathering of Brethren in Christ Churches from around the world. These meetings have involved members from each of the conferences or churches of other countries that have chosen persons to attend. While people have not been excluded, we have limited attendance to keep some balance between churches and countries.

The next International Brethren in Christ Fellowship is planned for 1997, scheduled to convene in the state of Bihar in India following the Mennonite World Conference in Calcutta. It will begin with the trip north from Calcutta on January 13, 1997, and conclude Sunday, January 19. Five persons from North America will be named as representatives. We are currently aware of about twelve other friends and spouses who are planning to attend.

If you are interested, contact Carol Rotz in the World Missions Office. John and Ethel Sider will co-host this with Moses Marandi or another member from India. The theme is built around Jesus Christ and his various roles in the life of his church.



you a happy Christmas and a prosperous New Year in 1996.

## A "child" is born

*Bruce Bundy—Madrid, Spain*

I would like to tell you about Jose Luis, who in September was knocking on our door begging for money, and who has accepted Jesus as his Savior. This is the fastest and strongest commitment I have seen by a Spaniard in our entire time in Spain. You should have heard him pray for the first time in public on Sunday! Pray that this new seedling will grow strong, in fertile soil, and that one day Jose Luis will lead others to Jesus. Pray particularly for his protection against the enemy who will surely attack. We praise God that Jose Luis has started talking with his brother about Jesus!

Please pray that Jose Luis will find adequate work quickly. With a recent hip operation, he can no longer carry heavy objects or be on his feet for long periods of time. His home is a shelter that takes him in in the evenings. He is in a weak position where much growth must come just to dig his way out of the hole in

which he finds himself. He will appreciate your prayers.

## Furlough ministry reflections

*Steve Newcomer family—Matopo Secondary School, Zimbabwe*

Hi! I'm glad to write to you from Zimbabwe again. I got very homesick for Africa while traveling around the US and Canada last summer. I did enjoy talking with my friends at church and seeing all my cousins once again. We also were able to visit the ocean and see Niagara Falls—but I still like Victoria Falls the best. Please pray for Mom and me as we experience grade six together.—*Hope*

I enjoyed so many different things about being back "home" that it is hard to decide what I liked the best. First, I got to know my relatives again. I found out that I have at least one thing in common with each of them. Second, I got to spend time with my church youth group, and I enjoyed meeting so many new people. I learned new facts about the Bible that I had completely missed in my previous reading. Third, I had a great time at

church camp, both as a camper and as a counselor. I learned that one of my special abilities is being able to make friends easily. Please pray for me as I start boarding school in Bulawayo. This will be a new experience for me, but I am looking forward to the opportunity to study with girls my own age.—*Joy*

I am so glad that we were able to see many of you while our family was on furlough. Although we did not have much time for relaxing, I can say that it was a good time of fellowship.

Because of Steve's early return to Zimbabwe, I fulfilled most of the speaking engagements that we had planned to do together. Public speaking has always intimidated me, so I was not looking forward to facing the congregations on my own. Through the prayers and verbal support of many friends, I was able to speak to a number of church groups. Despite my trepidation, I must admit that sharing with other believers about our work here at Matopo proved to be a real source of encouragement to me. As I looked back and recalled God's faithfulness over the years, I was reminded of the need to press on toward the final goal. There are still many who need Jesus Christ and the change which he brings.

Thank you, each one, for the encouragement you have given me to continue to love the people of Matopo and to do deeds of kindness in Christ's name.—*Chris*

It's often difficult to write about the things we feel very deeply and strongly. I was sincerely touched by the level of acceptance, concern, and support that we received as a family over the summer months. It really was tremendous to experience an almost instant rapport with people that we had never met personally before. That kind of thing doesn't often happen. So many of you have helped us in so many different ways that it's just not possible to thank each one individually. The fact that I had to return to Zimbabwe earlier than expected meant I was unable to take care of Chris and the girls and had to depend on others to assist. That's not easy for me. I don't know how to express how much it meant when many of you expressed willingness to do whatever needed to be done. It was still a very difficult two months of separation but I did have a peace that there were some very good people that were looking out for them in my place. All I can do is pray that God will bless each and every one of you very richly as you deserve.—*Steve*

### Second "Come to the Water Conference"

## God's Call: From Infilling to Outpouring



Wesleyan/Holiness Women Clergy International announces the second *Come to the Water Conference "God's Call: From Infilling to Outpouring"* to be held April 11-14, 1996, at the Adam's Mark Hotel in Indianapolis, Ind. More than 400 representatives are expected to attend from the six sponsoring denominations: Free Methodist; Church of God, Anderson; The Salvation Army; The Wesleyan Church; Church of the Nazarene; and Evangelical Friends, International.

Thirty equipping workshops on varieties of ministries, worship, pastoral care, writing, and student concerns will be offered by outstanding women from all six sponsoring denominations. Plenary speakers include Mrs. General Kay Rader (Salvation Army) from England, Rev. Enriquita S. Monencillo (Free Methodist) from the Philippines, Rev. Diana Swoope (Church of God, Anderson) from Akron, Ohio, and Rev. Janine Tartaglia Metcalf (Nazarene) from San Diego, California.

All women serving in or preparing for a professional role in ministry (ordained or not) are invited to attend. The conference is endorsed by the Christian Holiness Association and the Wesleyan Theological Society. Registration information can be obtained by calling (503) 598-4348.



# General Conference Information

General Conference is for the whole family. Activities will be provided for infants through age 11. A nominal fee of \$12.50 per child will be charged for these activities. Their programs will parallel General Conference sessions except that all children need to be picked up for meals at 11:30 and 4:30 and fifteen minutes after the conclusion of the evening program. They may be taken to their meeting places 15 minutes before each Conference session. There will be no child care on Tuesday afternoon and evening. Children will be accompanying their parents on whatever activities they choose for their family.

A full program is also planned for the youth ages 12 and over. The cost for the youth will be \$40.00 this year. More details on all these programs will be highlighted in the April *Evangelical Visitor*. The youth activity for Tuesday afternoon will be part of the beach party activity outlined on the Tuesday afternoon activities page of the registration form. They may also choose to go to the ball game as long as they attend with their parents or quiz leader.

## Travel and registration

If you plan to attend one or more of the sessions of General Conference, fill out FORM A of the registration blank printed in the January issue of the *Evangelical Visitor*. Air travelers who need transportation from or back to the Ontario or Los Angeles airports, be sure to fill out FORM B of the registration form, and send it to Chris Taylor. PLEASE NOTE: "Arrival Airport" and "Departure Airport" on Form B both refer to California airports.

It is extremely important to purchase air tickets early because of the holidays. Do your best to arrive at the Ontario airport for less cost and time in travel to Azusa.

MTS Travel, Ephrata, Pa., is the official travel agency for the Conference. Anyone booked by them to fly on United Airlines between June 24 and July 14 will receive a 5 percent discount. Call MTS Travel using the following number which is good in Canada and the US: (800) 233-0157.

The first General Conference session is on Saturday, June 29, at 10:00 a.m. Registration at Conference is Friday evening, June 28, from 6:00 - 9:00 p.m.,



and on Saturday from 8:00 - 9:30 a.m. The final Conference session is scheduled to conclude with the quizzing on Wednesday evening, July 3.

**IMPORTANT**—every man, woman, and child should register on FORM A, including those commuting from their own homes (one exception: people attending evening sessions only). And all persons 18 years old and older will need to pay the registration fee, even if they are not voting members of Conference. These fees help pay some General Conference expenses; the balance needs to be made up with Conference offerings.

When you fill out FORM A, please fill out all the blanks which pertain to you. Please do not use question marks; the computer will need to regard such as "no" answers. Just wait to register until you are sure of your plans (but do so before June 1, 1996).

## Sunday services

No worship services will be held at Azusa on Sunday morning. The only activity scheduled on campus on Sunday morning will be the *Narnia* production (you must sign up if you wish to attend this performance). You are encouraged to attend an area Brethren in Christ Church, especially a smaller or newer one. Transportation will be provided if you request it when you register. Be sure to indicate the church you plan to attend on FORM A, whether you need transportation or not.

The following churches welcome you: Alta Loma, Chino, Cristo La Roca, Getsemani, The Lord's House, New Community, Ontario, Upland, and Walnut

Valley. The noon meal will be delayed to provide time for you to return to the Azusa campus.

## Tuesday activities

**Tuesday afternoon registration:** Many people have asked if they can do more than one activity on Tuesday. The answer is yes. Ron Thomas suggests that there are a number of activities that tie together nicely to do an afternoon and evening activity. He suggests that Disneyland and Universal Studios activities should be considered all day activities and that the *Beauty and the Beast* performance is a dress-up affair, so it might be difficult to do an afternoon activity and the play. Ron's advice is to put down what you want to do, and he and his committee will try to accommodate your choices. There may be additional transportation charges depending on which activities are chosen.

## Exhibits and meeting rooms

The convention director will again be assigning space for exhibits. Please make your requests in terms of 8-foot modules. To cover rental costs, kindly include a check for \$22 for each 8-foot space needed. If you need an electric outlet, include that information with your check (made out to General Conference).

Groups may submit requests to the convention director for meeting rooms to be used during the Conference. (No meetings should be scheduled during Conference sessions.) Reservations can be made either before or during the Conference. Give date and time, and the size of the group. These meetings can be booked for meal times, and such persons will be given priority in the regular dining room meal line.

From January through June, each issue of the *Visitor* will have General Conference information. You are encouraged to keep all these copies for ready reference. If you need additional registration blanks, ask your pastor for them or simply make photocopies.

For more information, contact Ken Mark, Convention Director, 304 Berkshire Rd., Mechanicsburg, PA 17055. Phone: (717) 766-0403 (there is an answering machine). Ken also may be reached via e-mail: (kmark@mcis.mes-siah.edu).



# Church News

## Allegheny Conference

On Jan. 7, Eva Lewis, nursing officer at Macha Mission Hospital, spoke to the **Chambersburg**, Pa., church. The congregation hosted a Feb. 10 teacher training event with John Yeatts, and Dale and Margaret Engle. ♦ On Jan. 7, Larry and Cindy Williams updated the **Fairview Ave.** congregation, Waynesboro, Pa., on their work with the Wiwa Indians through Wycliffe Bible Translators. ♦ The **Five Forks** church, Waynesboro, has a newly remodeled chapel, accomplished largely by volunteers. ♦ On Jan. 4 the **Hollowell** congregation, Waynesboro, began a four-part teaching series on choosing a lifetime partner. On Jan. 21 the church enjoyed a concert by "God's Children" and an ice cream social.

On Jan. 24 Bishop Hawbaker visited the **Iron Springs** congregation, Fairfield, Pa., and led a Bible study. ♦ The Omegans of the **Martinsburg**, Pa., congregation sponsored the showing of the Billy Graham film "Caught" on Jan. 14. ♦ On Jan. 14 the **Mt. Rock** church dedicated their new prayer chapel furnishings. A single moms care group began on Jan. 24. ♦ Coffee and donuts were enjoyed before the Jan. 31 annual council meeting of the **South Mountain** church, Shipensburg, Pa. ♦ Andy Fink was Jan. 14 guest speaker and soloist at the

**Van Lear** church, Williamsport, Md.

## Atlantic Conference

The **Cross Roads** congregation, Mount Joy, Pa., hosted a music and worship seminar Jan. 20 with Bruce Gerlach. ♦ Dwight, Carol, and Matthew Thomas of the **Elizabethtown**, Pa., congregation went to Latin America for three weeks in January on behalf of Brethren in Christ World Missions to collect audio and video material for the upcoming missions centennial celebration. ♦ The **Fairland** congregation, Cleona, Pa., hosted a quiz meet on Jan. 21. ♦ Lanny Milette spoke at the Feb. 10 banquet of the **Free Grace** church, Millersburg, Pa., on "Embers: Tending the Flames of Love." ♦ The **Lancaster**, Pa., church hosted discipleship meetings Feb. 4-7 with Don Fitchett.

The **Manor** church, Mountville, Pa., was the site of a Feb. 18 congregational life festival. ♦ The **Millersville**, Pa., congregation is participating for the third year in the MCC penny project. The quiz team was undefeated through Jan. 21. ♦ A "Marriage Without Regrets" class was taught by Cheryl Mill for the **Montoursville**, Pa., congregation beginning Jan. 30. ♦ The **Mt. Pleasant** church, Mount Joy, Pa., began a course for women Feb. 3 on "Diet,

Discipleship, and Devotion." ♦ Phil and Alice Shenk, on their way to Russia, were recent speakers and recipients of a love offering at the **New Covenant** church, Quakertown, Pa.

Pastor Bosserman of the **New Hope** church, Harrisburg, Pa., recently taught an 8-week "Foundations of the Faith" course leading to membership. ♦ On Feb. 18 the **New Joy** congregation, Akron, Pa., enjoyed a presentation by Marshall and Eleanor Poe on "World Missions and the New Joy Church." ♦ Paxton Street Ministries were highlighted in the Jan. MPF meeting of the **Palmyra**, Pa., church. Pastor Cober attended the Promise Keepers Clergy Conference in Florida in February. ♦ The youth of the **Pequea** church, Lancaster, Pa., hosted a spaghetti supper Jan. 20 to support their summer missions trip.

Fifteen persons were baptized and 11 received into membership recently by the **Perkiomen Valley** church, Collegeville, Pa. ♦ The **Refton**, Pa., church began the 50-Day Adventure on Feb. 11. ♦ Ed Rickman led a building feasibility study Jan. 26-27 for the **Silverdale**, Pa., congregation. ♦ The **Skyline View** congregation, Harrisburg, Pa., planned family roller skating for Jan. 20. On Jan. 28 Bob Phillips spoke about his missions experiences in

Amsterdam. ♦ On Jan. 6 the **Summit View** church, New Holland, Pa., had a "Light the Fire" service of contemporary worship and praise, and a concert of prayer.


## Canadian Conference

The **Bertie** congregation, Stevensville, Ont., recently collected 300 bars of soap for MCC to send to Sudan. ♦ The **Boyle** church, St. Ann's, Ont., had an open house Jan. 14 in honor of Gladys Beaman's 75th birthday. ♦ Guest speaker Tony Gazzard of St. John's United Church and Pastor Kelly of the **Bridlewood** congregation, Agincourt, Ont., "swapped pulpits" Jan. 14. ♦ The **Falls View** congregation, Niagara Falls, Ont., enjoyed a seminar Jan. 28 by Lester Fretz on "Using Your Money God's Way." ♦ The women's ministry committee of the **Heise Hill** church, Gormley, Ont., invited the congregation to "An Enchanted Evening Cruise" on Jan. 18.

The **Kingswood** congregation, Barrie, Ont., reports a 65 percent increase in average attendance from January to December 1995. New community families celebrated a "For Kids' Sake" program with the church on Jan. 21. ♦ Myron Hoover was the Jan. 7 guest speaker for the **Oak Ridges**, Ont., congregation. The church hosted the "Jesus" film on Jan. 21. ♦ Bob Leadley led a Wednesday night study on the parables beginning in January for the **Orchard Creek** church, St. Ann's, Ont. Jan. 28 guest speaker was Mike Pielt of Crystal Ridge Community Church. ♦ The **Port Colborne**, Ont., has voted to employ an associate pastor since worship attendance is pushing 200.

The **Ridgemount** congregation, Hamilton, Ont., now has three encouragement groups that meet weekly on Sundays, Tuesdays, and Thursdays. ♦ On Feb. 18 Alan Epp from **Forest City Fellowship**, London, Ont., reported on his church-planting efforts to the **Rosebank** congregation, Petersburg, Ont. ♦ The **Sherkston**, Ont., congregation hosted a Feb. 24 Christian education workshop, "Learning to Celebrate." ♦ More than 50 people attended a thank-you dinner served by the pastor's family on Jan. 14 for the **Springvale**, Ont., church.

The youth of the **Stayner**, Ont., church had an athletic January with tobogganning, skiing, and skating outings. ♦ The **Upper Oaks** congregation, Oakville, Ont., hosted a "School of Christian Living" on Jan. 4, with three different course offerings. ♦ On Jan. 28 the **Wainfleet**, Ont., congregation planned a winter walk along the shores of Lake Erie, followed by refreshments at Rathfon



THE RADICAL  
OPTIMISM  
OF HOLINESS  
OUR GIFT TO THE 21ST CENTURY

## 128TH INTERNATIONAL CONVENTION CHRISTIAN HOLINESS ASSOCIATION

April 23-25, 1996

Adam's Mark Hotel • Indianapolis, IN

Presenters this year include:

Dr. H.C.  
Wilson



Gen.  
Bramwell  
Tillsley



Dr. Charles  
Lake



Dr.  
John  
Conley



### Four workshops:

- Preaching
- Discipleship
- Worship
- Service



Dr. Joseph  
Seaborn



For information call  
(606) 858-4091.



# aCommon Place

MARCH 1996

WHERE WE MEET  
IN THE NAME OF CHRIST

# 1995

In Review



Mennonite  
Central  
Committee

Annual Report



# The mission of Mennonite Central Committee

## MCC in 1995 by Deborah Fast

This "year in review" issue of *a Common Place* looks back on MCC's work throughout the world in 1995. Nine hundred and twenty-seven workers in 57 countries including Canada and the United States served people in need on behalf of North American Mennonite and Brethren in Christ churches and other compassionate people.

North American programs worked to promote racial reconciliation, and to discern how best to structure the organization to carry out our vision of service. And MCC as a whole worked more deliberately to "widen the bands of friendship"—to connect people in North America and others around the world.

Three major areas of MCC involvement in 1995 were Laos, Zambia and the former Yugoslavia. Much of this work focused on the devastating aftermath of war—clearing unexploded bombs in Laos and helping waves of refugees in the former Yugoslavia. In Zambia MCC joined the churches in their efforts to distribute relief food to their neighbors in areas suffering prolonged drought.

SELFHELP Crafts of the World addressed the world's growing unemployment crisis, continuing a tradition begun in 1946 of providing jobs for Third World craftspeople.

For statistical information and analysis of MCC personnel worldwide and of MCC's donations and spending, see pages 12 through 15. ■

Mennonite Central Committee is an agency of the Mennonite and Brethren in Christ churches in North America.

MCC seeks to demonstrate God's love through committed women and men who work among people suffering from poverty, conflict, oppression and natural disaster.

MCC serves as a channel for interchange between churches and community groups where we work around the world and the North American churches who send us, so that all may grow and be transformed.

MCC strives for peace, justice and dignity of all people by sharing our experiences, resources and faith in Jesus Christ.

On the cover: Jeff Johnson learns about service with SALSA—San Antonio (Texas) Learning through Service and Action, jointly sponsored by Mennonite Board of Missions and San Antonio Mennonite Church. MCC Summer Service worker Sonia Perez assisted Jeff's church group and others in short-term urban service programs in summer, 1995. MCC photo by Emily Will.

*a Common Place* invites readers to meet the people MCC workers have come to know, and to search for the strength and hope we share as children of God. *a Common Place* promises readers an honest look at life on the edge of survival, trustworthy information about the events of our world and practical ways of working together to make a difference.

*a Common Place* is published by the Mennonite Central Committee, a relief, service and community development agency that strives for peace, justice and the dignity of all people by sharing its experiences, resources and faith in Jesus Christ. Our point of view is shaped by the Mennonite and Brethren in Christ faith tradition and some 900 workers serving in 50 countries in food production, health, education, job creation, refugee assistance and conciliation. MCC is sponsored by the Mennonite and Brethren in Christ churches in North America.



# Connections form a truly global church

by John A. Lapp  
MCC Executive Director

This 75th anniversary year was an occasion to discern what gives Mennonite Central Committee its distinctive flavor. It is difficult to reduce the essence of MCC to one short phrase. To be sure, the phrase "In the name of Christ" captures MCC's religious character and compassionate purpose. Our intent is to hear the voice of God and to make God's love visible.

But other relief and development agencies are also driven by the Jesus model of being "moved with compassion." What makes MCC distinctive in this age of organizations—200 relief and development agencies in Canada and the United States alone—is that MCC was not formed by a single visionary or a special interest group but by a group of churches sharing a common purpose.

When early MCC leaders Arthur Slagel, Vesta Zook and Orie O. Miller left for Russia in 1920, they wanted to "represent in all work and labors the interest and principles of our church." Today, Allen and Fannie King in Hutchinson, Kan., end each of their letters to Pam and Ron Ferguson, MCC workers in Uganda, with these words: "Thank you for being there in Africa representing us."

MCC is not an autonomous, self-directed institution. MCC represents the enthusiasm, vision, energy and commitments of "our people"—people who contribute through congregational offerings, raise funds with relief sales and thrift shops, give food, clothing, school and health kits, volunteer for service and pray for this work. They do this with a sense of ownership for "our work" through "our agency." The strength of MCC is its constituency.

With strong constituent support in 1995, MCC was able to continue its worldwide response to meet human need. This included training Laotians to deal with unexploded ordnance. We were also able to ship 29 metric

tons (MT) of food for refugees and displaced people to former Yugoslavia and 56 MT to Russia. We assisted local churches in agricultural development, education and health. And people were trained for conflict mediation on all continents save Australia.

Involvement in this ministry has had a wonderful by-product. As workers immerse themselves in communities throughout North America and across the world, they and their hosts have become friends. They have helped workers to define program and have sent messages back to constituent churches. Now we represent two constituencies; those who receive have also become "our people." It goes without saying that the concerns of North American constituents do not always mesh with the realities of this other constituency.

One theme of this anniversary year has been to move more deliberately to connect these two constituencies. People on location and those who formed and support MCC are eager to get acquainted. They want to widen the bands of friendship, to experience the joy of intercultural conversation. MCC welcomes these initiatives. We believe these connections will help both constituencies develop fuller understandings of the world and to encourage a sense of community on a larger scale. Above all, such connectedness will form the sinews of a truly global church, a peoplehood that reaches beyond the provincial, national, ethnic and denominational boundaries that often inhibit God's grace from liberating us in all its fullness. ■

## MCC is like an artists' cooperative

"At times I think the MCC Board is like a board of directors for an artists' cooperative. In this case our MCC workers are the artists. MCC workers are creative people, often working at the edges of human experience. Their assignments become a kind of art, worked out in the lives of those they serve. Board policy is not always easy for an artist to follow or appreciate. At times this creates problems. But our MCC work is so beautiful that you look beyond the problems. This tension between creativity and policy is fascinating and stimulating—that's what makes it worthwhile to come to board meetings.

We have tremendous confidence in our people working on the edges. This is the side of MCC that inspires us. I was once on a board of a local arts council. In the end I lost interest because the individual artists couldn't separate their personal interest from those of the group. In MCC, artists work for the interests of others, rather than for themselves."

Paul Quiring  
MCC Board member



MCC Summer Service worker Sarah Abbott explores a park ecosystem with Latoya Thomas. Sarah worked with a day camp sponsored by Arbor Place, a Christian community center in Lancaster, Pa. MCC photo by Mark Beach.



Mennonite  
Central  
Committee  
U.S.

## Clear sight for reconciling people

**"The good gift  
is a clear sight  
grace-wrapped."  
Anonymous**

by Lynette Meck  
MCC U.S.  
Executive Director

In 1995 Mennonite Central Committee U.S. staff and board members began unwrapping a gift—a focus we call "Broadening the Vision."

Firmly rooted in the MCC U.S. mission to meet human need and "nurture the gospel vision of a reconciled people in a reconciled world," this focus addresses hatred and discord between people of different races and ethnicities in North America. While MCC promotes peace and reconciliation in international contexts, MCC U.S. must promote racial reconciliation within North America.

During the year, God's grace and some "clear sight" moved among us in many ways:

1. The Summer Service program grew to 75 participants. Since 1982 this program has provided opportunities for Native Americans, Hispanics, Asian/Pacific Islanders and African Americans to serve in their communities.

2. Doubling in size, the Service Internship program continued to provide one- and two-year service opportunities for persons from Native American, Hispanic, Asian/Pacific Islander and African American communities. Each participant has a mentor who assists in spiritual and leadership development. Eight participated in 1995, and we plan to increase to 12 in 1996.

3. All staff assessed how our assumptions about personnel administration and behavior might exclude people of other cultures.

4. Staff helped to plan, implement and evaluate the "Restoring Our Sight" conference in Chicago. Conference participants, of diverse races and nationalities, worked to understand and overcome racism.

5. MCC U.S. signed on to "The Damascus Road," a training process to lay the foundation for the long-term work of overcoming racism in Mennonite and Brethren in Christ institutions. Five staff members will receive the training in 1996.

6. We produced *Free Indeed*, a video and study guide about racism and white privilege in North America.

7. Community Ministries staff began to develop a new service unit model. Set in an urban center with

Mennonite congregations of diverse ethnic backgrounds, the model will include service workers from that community and from the more traditional MCC constituency to create a multi-ethnic endeavor.

8. A task force has started to discuss the future location of MCC U.S. offices. Our work in the United States could be strengthened by working from an urban center, in closer proximity to people living in poverty.

The challenge for MCC U.S. in 1995, as it looked for ways to "broaden its vision," was to find more ways for its traditional and its diverse constituency to work together at meeting human need "In the name of Christ." A multicultural constituency must identify and overcome racial prejudices and stereotypes in order to serve together in practical and purposeful ways. Working together to overcome these barriers we will model the "gospel vision of a reconciled people in a reconciled world" and discover "clear sight, grace-wrapped." ■



Fred Grinder, a gardener in Dog Creek, B.C., uses composting and irrigation techniques to grow "super veggies." MCC volunteers gardened with Fred, demonstrating root cellars and enjoying his friendship. MCC photo courtesy Menno Wiebe.

## A new formula for cooperation

by Marvin Frey  
MCC Canada  
Executive Director



In this year of MCC's anniversary celebration, we remember with gratitude the faithfulness of the many supporters who in the past 75 years have given so freely of their time, talents and resources to enable us to serve on their behalf.

MCC in Canada is a family of six organizations in eight offices from the Maritimes to the West Coast. MCC volunteers in Canada serve from Rigolet to Port Hardy, from Little Buffalo to Montreal, in development and education projects, in cities and villages, "In the name of Christ."

The past year illustrates some of the continuing uncertainties of the

Canadian scene. Increasingly, in politics and in the church, we see central structures weaken and regional distinctives grow. The differences between Francophone and Anglophone cultures in Canada has often been a source of creativity and strength; the October 30 referendum on Quebec sovereignty, which failed to pass by the narrowest of margins, reminds us that this tension is, for many Quebecois, in need of further resolution.

Longstanding tensions between Native and other Canadians have also resurfaced, particularly in confrontations this summer at Dog Creek, B.C., and Ipperwash, Ont. MCC national and provincial staff relate to members of these communities and have stood with them. MCC personnel have also represented the Mennonite constituency at a Sacred Assembly called by Member of Parliament Elijah Harper. This meeting, held in early December 1995, brought together 3,000 people of faith to identify some of the spiritual dynamics within questions of ethnic identity, power and land. The assembly has provided a hopeful beginning to further steps along the road to reconciliation.

Within the MCC world, 1995 has also been a time of beginnings, with

management staff transitions in both MCC Canada and the provincial MCCs. Perhaps most significantly, the six MCCs in Canada have agreed to a new formula for cooperation, which will mean MCC Canada will down-size as of September 1997. This decision marks the beginning of a new phase for the MCCs in Canada, and like all changes it will entail some difficulties as we develop new and less centralized ways to work together.

The change, however, is based on an essential continuity of vision: to offer ourselves "In the name of Christ" to our brothers and sisters, abroad and in our own countries, who are most in need. ■

*a Common Place* is published as an insert in March and September, and as a second class publication in January, May, July and November by Mennonite Central Committee, PO Box 500, Akron, PA 17501-0500. Editor-in-chief is Charmayne Denlinger Brubaker. Editor is Deborah Fast. Designer is Michael Eby-Good. Art Director is Judith Rempel Smucker. Subscription available at no cost upon request. ©1996 by Mennonite Central Committee. All rights reserved.



In 1995 MCC sent to former Yugoslavia:

blankets	2,471
towels	1,031
clothing	10,160 kg/22,353 lbs
layettes	3,657
soap	16,740 kg/36,830 lbs
school kits	16,303
canned meat	19,988 kg/43,974 lbs
food parcels	2,239
refugee kits	882
(including towels, soap and other hygiene items)	

Gerhard and Frieda Isaak  
pack material resources  
in Winnipeg, Man., for  
shipment overseas. MCC  
photo by Bruce Hildebrand.



# former Yugoslavia

It is ironic and sad that in the 50th anniversary year of the end of World War II, MCC is again assisting war victims in Europe. Major movements of people occurred this year in the former Yugoslavia, with about half a million new refugees since May 1995. MCC has responded primarily by assisting local Christian organizations to alleviate their people's suffering.

Duhovna Stvarnost (Croatian for Spiritual Reality), a Baptist publishing house, is MCC's primary partner for relief to Muslim and Croat parts of Bosnia. MCC's ties with this organization go back over 20 years. Duhovna Stvarnost found itself turning into a relief agency out of necessity. Ivan Vacek is their director for Bosnia.

MCC's distribution of school supplies in Bosnia started two years ago when one of Ivan's trucks had a flat

tire in front of Avda Hasanspanich's house in Olovo, 30 kilometers/18 miles from Sarajevo. Avda helped fix the tire and then told Ivan he was an elementary school principal. He was working to open schools, in garages and basements, after normal schools had been closed for two years due to the war. School buildings were destroyed, he lacked textbooks and paper, but he was determined. Avda asked Ivan for notebooks for his pupils. Ivan passed the request on to MCC, which in turn asked North American churches for help. The response was overwhelming, with 16,303 school kits sent so far.

German Mennonites are another

important partner for MCC in Bosnia. The German Mennonite Peace Committee coordinates international and local volunteers in three Bosnian towns. German Mennonite relief agencies keep a truck on the road all the time bringing supplies to Bosnia and on occasion to Belgrade, Serbia.

In Belgrade, MCC works with Bread of Life, a relief organization founded by the First Baptist and Pentecostal congregations in response to refugees who started arriving there four years ago. Starting from scratch, in a formerly Communist country where social work by churches was

Working with  
courageous  
Christians

by Mark Jantzen  
MCC worker in  
Belgrade





This baptism service, including refugees, takes place at the Pentecostal Temple of the Holy Trinity, a sponsoring church of Bread of Life (see article). MCC photo by Howard Zehr.

forbidden, Bread of Life now provides food packages to some 3,000 refugee families or about 12,000 people each month. An important part of every package is MCC canned beef.

Meat plays an important role in the Yugoslav culture. Several national dishes require ground beef, but meat is unaffordable for most refugees. MCC canned beef helps families reclaim some sense of normalcy. Thousands of refugees have heard the story of the MCC canner and appreciate the love that goes into this project, and the high quality of product.

Our partners in the former Yugoslavia also distribute material aid from MCC. They want people to see a Christianity of love in action instead of a Christianity at war. This builds bridges to the Muslim community that has suffered tremendously at the hands of Christians.

In addition to relief, MCC helps our partners with the longer-term goal

of reconciliation and lasting peace. Whatever the politicians signed at Dayton, Ohio, a lot of work is required to overcome the pain and anguish of this war. An MCC worker serves with the Christian Information Service (CIS) in Zagreb, Croatia. CIS is deliberately shifting its focus from being a press agency and relief coordinator to peace and reconciliation work. A weekly Peace Circle brings religious leaders from many traditions together to think and pray about ways to increase peace and reconciliation. MCC also helped with a recent seminar on conflict resolution for Bread of Life workers.

The needs in the former Yugoslavia will continue for years. It will be a long time before refugees can return home, and for many it will be impossible. Forgiveness and reconciliation will take even longer. Yet out of the pain and destruction of the war, God is raising up local people and organizations to address these challenges. MCC is fortunate to be invited to walk with these courageous Christians as they work to build lasting peace in the region. ■



## Cleaning up "leftovers of war"

# Laos

by Ann Martin  
MCC East Asia  
Secretary

**"They shall live in safety and no one shall make them afraid" (Ezekiel 34:28).**

A Lao woman rises at dawn to scour the forest for wood to kindle a fire before her family awakes. This simple, everyday act could prove life threatening. Bombs dropped more than 20 years ago when the U.S. war in Vietnam spilled over into Laos continue to pose danger.

But in Xieng Khouang Province, northern Laos, people feel a little safer due to Mennonite Central Committee's bomb cleanup efforts. "Now when we go into the forest to look for bamboo shoots, collect firewood or catch birds to eat, and we find a bomb, we mark it and tell the village leader. He notifies the demolition team," says Kham Me. In 1995 an MCC-supported unexploded ordnance (UXO) demolition team safely destroyed 272 cluster bomblets, 127 artillery shells and dozens of other types of ordnance in Nanou village where Kham Me lives.

Thousands of Mennonites and Brethren in Christ people in North America made MCC's work in Laos possible.

- For two years Clarence Overholt, 80, went "wherever the door was open," mostly to church groups in Ohio, to tell of Laos' tragedy, raising some \$30,000 U.S.

- Youth in British Columbia amassed more than \$60,000 Cdn., forcing the three men who had challenged them to raise funds to shave their heads.

- Lombard (Ill.) Mennonite Church pledged to sponsor several days of clearing in Pakhom Village, Laos. Their goal was to raise \$1,000 U.S.; they ended up with more than triple that amount.

The Laos UXO project also "prompted young people to talk about the problems of militarism," observes one MCC staff person. "In Laos people are suffering because of something we did, so we should help them," says Beth Peachey, 13. Rachel, her 8-year-old sister, explains, "It's like if we are playing and make a mess, then we have to clean it up."

Mennonites' advocacy on behalf of people in Laos has prompted other agencies and governments to join the cleanup effort. The Canadian International Development Agency contributed \$200,000 Cdn. The U.S. government is giving \$750,000 U.S. per year to prosthetics and trauma care in Xieng Khouang Province, and has announced plans to set up several

schools in Laos to train local people in ordnance clearing and community awareness.

MCC's involvement in clearing unexploded bombs either makes perfect sense or no sense at all. Someone recently commented: "Few projects are better suited to Anabaptists than cleaning up the leftovers from war."

However, in myriad ways this type of project is a poor fit for MCC.

- The work is enormously expensive. First year—June 1994 to May 1995—expenses totalled \$1,041,000 Cdn./\$760,000 U.S. and second year costs are estimated to top \$1.4 million Cdn./\$1 million U.S.

- The work depends on highly-paid outside experts, in this case ex-military explosives specialists hired by Mines Advisory Group, MCC's partner in bomb clearing. Huge salary differences exist between experts and Lao persons who actually perform the clearing work.

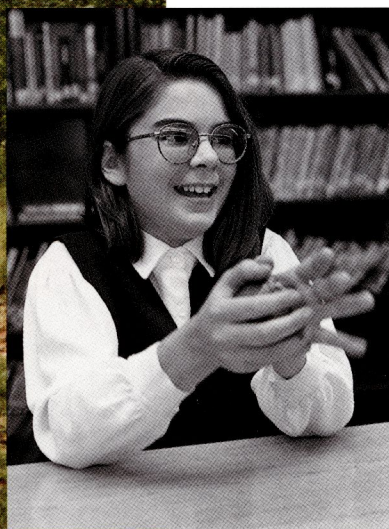
- For safety reasons expatriate trainers insist on their clearing method, although local people have of necessity been handling ordnance for 20 years. For the moment at least, indigenous clearing strategies are actively discouraged, a policy that contrasts sharply with MCC's model of reliance on indigenous knowledge.



S



Even an everyday activity like gathering firewood can be life threatening in Laos. Bombs dropped here during the U.S. war with Vietnam continue to pose danger. But MCC's bomb cleanup efforts make life a little safer. MCC photo by Jim Kurtz.



"I felt I had to do something. I thought about how I would feel if my mother were killed by a bomb in her flower garden or if my little brother picked up a bomb and it exploded," said Pennsylvania sixth grader Martha Good in late 1994. After hearing about the Laos bomb clearing project in Bible school, Martha wrote to U.S. President Clinton. "Maybe if everyone sends him a letter, then he'll do something," she said.

The letter Martha received from President Clinton did not talk about clearing bombs in Laos. "Maybe I'll write to Hillary Clinton," she says now. "I'll give her a chance; she might take this issue more seriously."

Why did MCC launch the UXO project? Because clearing bombs from Laos' soil needed to be done, and nobody else appeared ready or willing. MCC's decision to undertake this project was guided more by faith than by a cold, hard assessment of opportunities and risks. The unique alchemy of MCC's 20-year history in Laos, strong constituency support and Mennonite convictions about peace and justice produced a response which seems, in retrospect,

somehow inevitable.

Mines Advisory Group now leads this project. But MCC remains deeply concerned about the UXO problem in Laos, and in some 60 other countries. MCC must now decide whether to build on our credibility gained through this experience with further advocacy, education or even direct involvement in other clearing projects.

Ezekiel's prophecy of security, peace and deliverance for Israel attests to God's will that all people, everywhere, be free from fear and able to live in peace. ■



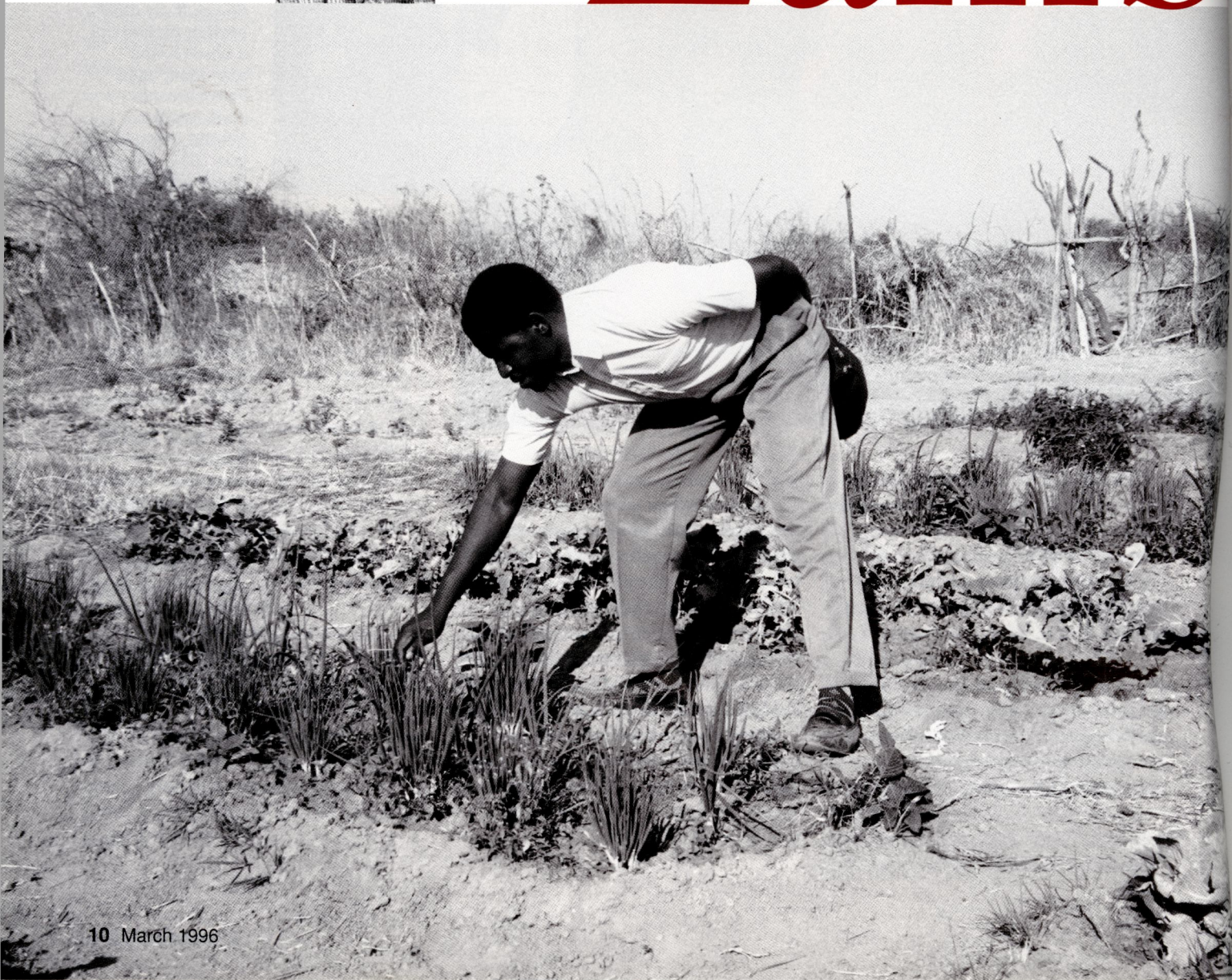
"When a neighbor asks for food, we as Tongas do not say no. The most difficult question is, when do you stop giving? How little should you have, to stop giving it to others? It has been a great challenge to me when stocks have become so low and people are coming to request food. How little should I keep for my family?"

Bishop Shamapani

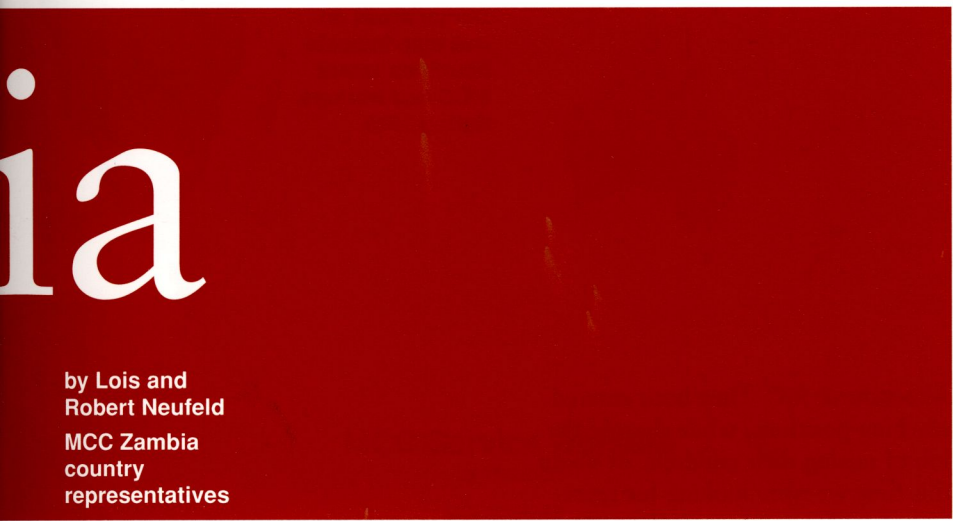


Zambian churches share food and hope in Christ

# Zamb







by Lois and  
Robert Neufeld  
MCC Zambia  
country  
representatives

Maize bins are empty and many families are eating only one daily meal in southern Zambia and in parts of Zimbabwe as 1995 draws to a close. Following severe drought in the 1994-95 growing season, local Brethren in Christ churches, with MCC-donated food and seeds valued at \$1 million Cdn./\$750,000 U.S., have organized relief programs to feed their hungry members and neighbors.

**Albert Munachonga, a teacher in Sikalongo, Zambia, checks his field, made dusty by the drought. Without maize, says Mr. Munachonga, people make do with eating paste made from the seeds of wild mbura fruit. MCC photo by Robert Neufeld.**

Canadian farmers provided a portion of the food through the Canadian Foodgrains Bank.

Over the past 10 years southern Africa has had only two years with adequate rain to produce a good maize crop. Hopes rose in 1994 and then were dashed by patchy showers that stopped before seedlings were adequately nourished, destroying some 50 percent of crops.

Amidst the hardships churches are witnessing to God's love and concern for all people. In Zimbabwe Brethren in Christ leaders, along with local government officers, are distributing food to large families with no wage earners and to widows and orphans. Zimbabwe media lauded this effort that fed some 100,000 people over a six-month period, calling it the country's best model for reaching those who need help.

In Zambia churches have organized "food-for-work" programs where

people receive food in exchange for labor on community projects such as roads and school buildings. This program will feed some 6,000 people over a year.

"It is really hard to penetrate through to people with the gospel if they are suffering. If they have not had meals for several days, and you preach to them, it is as though you are joking because their immediate need is not met," explained Rev. Hamakungandu. "At the same time we do not want to have 'food Christians' or 'relief Christians.'"

"But the question still remains the same as the one Jesus asked Philip when he saw the crowds: 'Where can we find food to feed these people?' We cannot ignore physical needs but we also need to give them hope that is only found in Christ Jesus," added Rev. Hamakungandu, a teacher at the Sikalongo Bible Institute.

MCC's food aid has been a significant symbol that North Americans have not forgotten the people of Zambia.

"It is difficult when you try to think how and where you are going to get food," commented Pastor Hamasera of Macha Brethren in Christ Church. "But I can see that MCC supporters are giving from the bottom of their hearts to help Christians across the sea."

In southern Africa and elsewhere MCC aims to work with churches, helping them with their mission and work rather than planning MCC projects and bypassing the wisdom of local Christians.

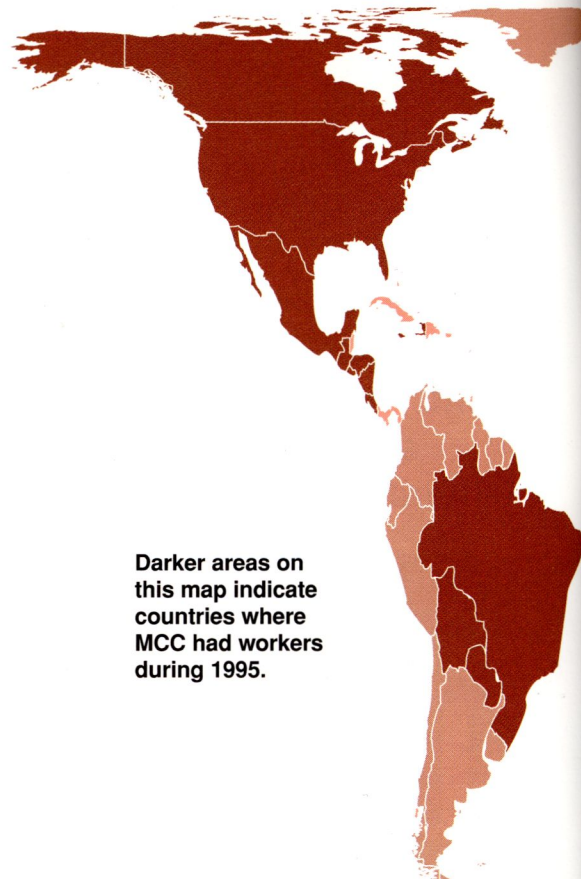
Before the October 1995 planting season, churches distributed 50 metric tons of MCC-supplied maize and groundnut seeds. Christians in southern Africa appeal to Christians everywhere to join them in praying for a bountiful harvest in 1996. ■



# The people

## we need

by Dwight J. McFadden, Jr.  
Personnel Services  
Director



Darker areas on  
this map indicate  
countries where  
MCC had workers  
during 1995.

Many of us remember how we were called to serve with MCC or another church agency. We often connect the memory to a specific person who telephoned, wrote a letter, invited us to a meal, shared information or just tapped us on the shoulder.

One MCC worker told me he was considering seminary when he got a call from an MCC representative who challenged him to consider service with MCC. The MCC worker states, "In that phone call he gave me a choice of three locations, made a suggestion of one, I said 'OK' and I was on my way overseas. This MCC opportunity to serve transformed my life," he now says.

Not every MCC experience or call is this dramatic and speedy. Yet each is significant.

Bev and Rick Binder served in Egypt with MCC and then resettled in

Abbotsford, B.C. They both entered teaching positions, while sharing the job of raising their children. At about this time we were looking for representatives for northern Sudan. We needed strong, relational people, one of whom could take a teaching assignment. We contacted Bev and Rick and, after prayer and processing with family, their small group and friends, they decided they were the people we needed and that God was calling them to a country torn by war.

Cindy Wiebe, a registered nurse from Winnipeg, Man., serves at the St. Thomas Health Clinic in New Orleans, La. Cindy accepted this assignment knowing she would be the only volunteer in the MCC unit until new volunteers were found. She faced the challenges of adjusting to life in New Orleans without the support and camaraderie of fellow volunteers. Fifteen months later three new volunteers arrived.

Cindy's commitment to service, in a less than ideal situation, enabled her to contribute positively to the clinic. Reflecting on her experience in New Orleans, Cindy says she loves the work and the vibrant community in

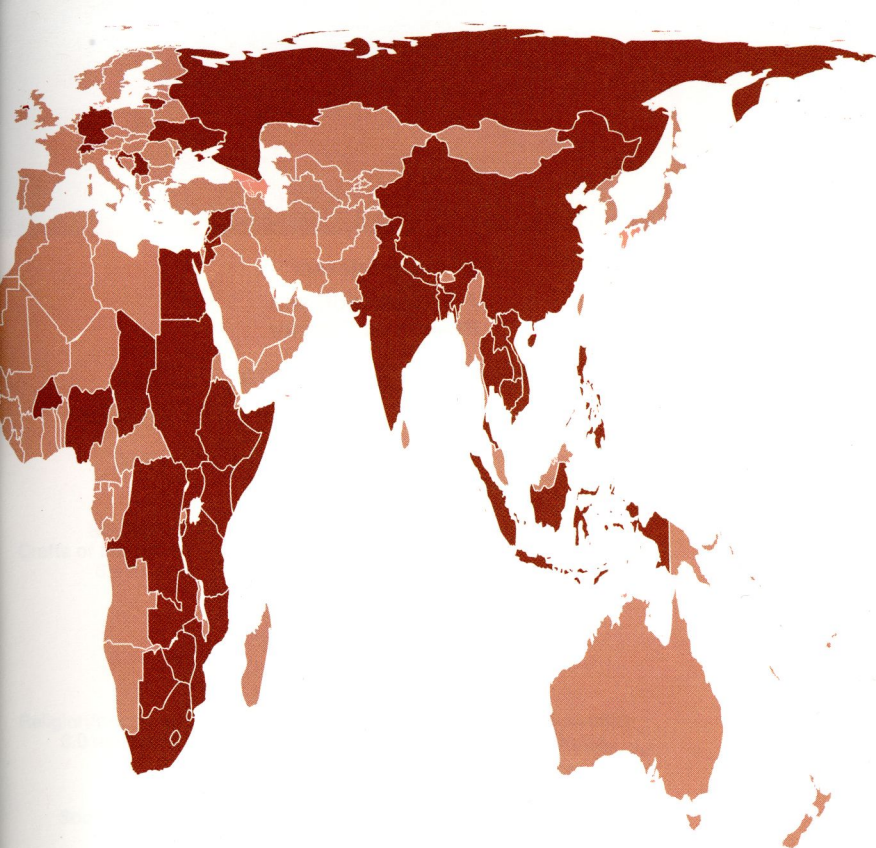
which her work is rooted. The city's energy and the spirit of the St. Thomas community gave Cindy a unique opportunity to increase her understanding of racism and other social issues common to the United States and Canada.

We need folks like these and many more.

The 927 workers who served with MCC in 1995 in 57 countries, including Canada and the United States, enabled your ministry to be high-touch in an increasingly high-tech age.

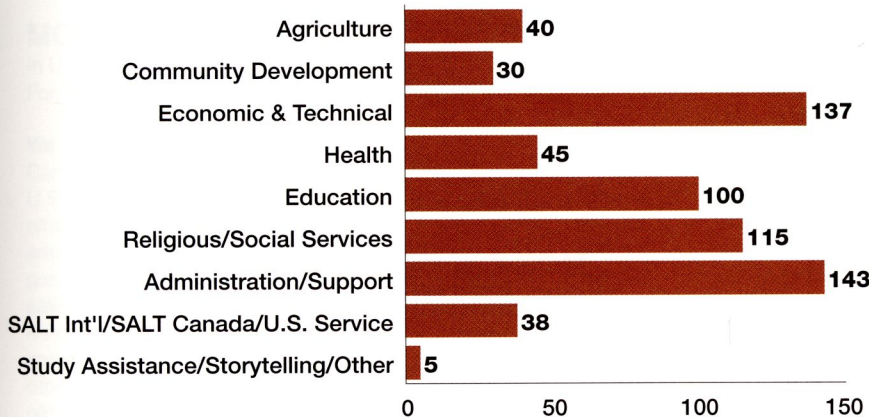
In 1996 we will be recruiting for 165 new workers—57 economic and technical workers, 12 agriculturists, 11 community development workers, 38 teachers, 13 health workers, 34 social service workers—willing to be part of the lifeline connecting us with others in need. The list of assignments will continue to grow, likely to some 260. We also welcome discussion with you about assignment possibilities outside of the above categories. Is God calling you to serve with MCC? ■





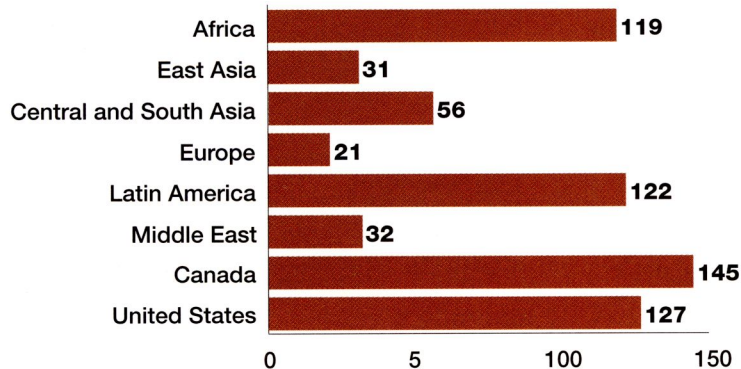
### MCC Service Workers

by vocation



### MCC Service Workers

by region



### Personnel

In service on November 30, 1995  
by country and continent

<b>Africa</b>	<b>119</b>
Botswana	8
Burkina Faso	12
Burundi	6
Chad	8
Ethiopia	2
Kenya	10
Lesotho	6
Mozambique	10
Nigeria	8
Somalia	1
South Africa	6
Sudan	8
Swaziland	6
Tanzania	3
Uganda	8
Zaire	7
Zambia	9
Zimbabwe	1

<b>East Asia</b>	<b>31</b>
China	8
Kingdom of Cambodia	12
Laos	2
Thailand	1
Vietnam	8

<b>Central and South Asia</b>	<b>56</b>
Bangladesh	18
India	4
Indonesia	19
Nepal	8
Philippines	7

<b>Europe</b>	<b>21</b>
Croatia	1
Germany	2
Lithuania	1
Northern Ireland	2
Russia	5
Serbia	2
Switzerland	7
Ukraine	1

<b>Latin America</b>	<b>122</b>
Bolivia	26
Brazil	14
Costa Rica	2
El Salvador	11
Guatemala	6
Haiti	16
Honduras	6
Jamaica	14
Mexico	12
Nicaragua	10
Paraguay	5

<b>Middle East</b>	<b>32</b>
Egypt	18
Jordan	2
Lebanon	2
Syria	2
West Bank	8

<b>North America</b>	<b>546</b>
Total U.S. Service Workers	127
Total U.S. Salaried Staff	159
Total Cdn. Service Workers	145
Total Cdn. Salaried Staff	115

<b>Grand Total</b>	<b>927</b>
--------------------	------------



# Your Dollars at Work

by Berry Friesen  
Administration and  
Resources Director

## Consolidated income

Mennonite Central Committee, from supporters in three continents, received \$62.1 million Cdn./\$45.3 million U.S. in the last fiscal year. This was down 4 percent from the record level of contributions in 1994 but met budgeted expectations for 1995.

SELFHELP Crafts of the World sales and income from thrift shop, relief sale and housebuilding increased by 8 and 4 percent respectively. Gifts-in-kind and cash gifts decreased by 3 and 4 percent respectively, in part because in 1995 no single event generated contributions like the Rwanda crisis of 1994.

The largest decrease from 1994 was in governmental grants, which declined by 1.6 million Cdn./\$1.2 million U.S. A reduction in Canadian International Development Agency (CIDA) grants and fewer CIDA-funded food shipments accounted for this decline.

## Consolidated expenses

Consolidated expenses for all MCC offices totaled \$64.7 million Cdn./\$47.2 million U.S. This is \$2.6 million Cdn./\$1.9 million U.S. more than income and up three percent from 1994. Both increases were largely due to 1995 expenditure of designated funds received in 1994 when income exceeded expenses by nearly \$1.3 million Cdn./\$1 million U.S.

Our Asia and SELFHELP Crafts programs were the two largest sectors of activity in 1995; each accounted for about 19 percent of total expenses. The largest shift occurred in the African program where expenses declined by \$5.5 million Cdn./\$4 million U.S. due to reduced food shipments.

Our program in Europe and the former Soviet Union grew significantly, by \$1 million Cdn./\$0.75 million U.S.

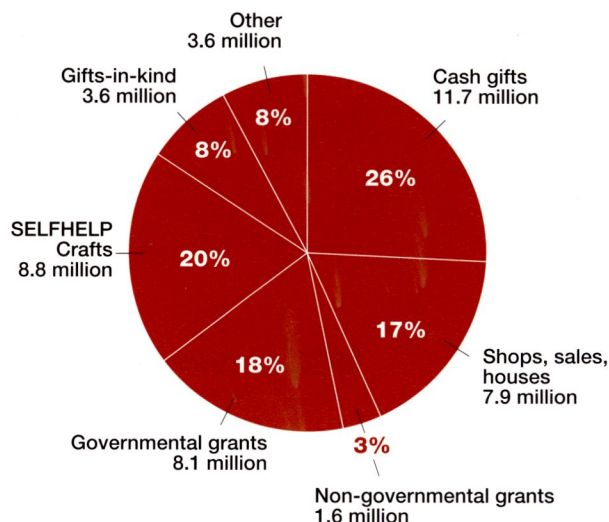
Administrative overhead costs were 11.4 percent of the total.

These consolidated data summarize the activity of 12 MCC entities as reported in seven different financial statements in Canada and the United States. Copies of audited financial statements may be obtained from local MCC offices. ■

Income largely from MCC's church constituency—cash gifts, gifts-in-kind, revenue from shops, sales and houses—accounted for just over one-half of total support. Cash and material contributions were only part of the picture. Untold hours of volunteer time were equally vital and enabled MCC to channel 88.6 percent of income to program.

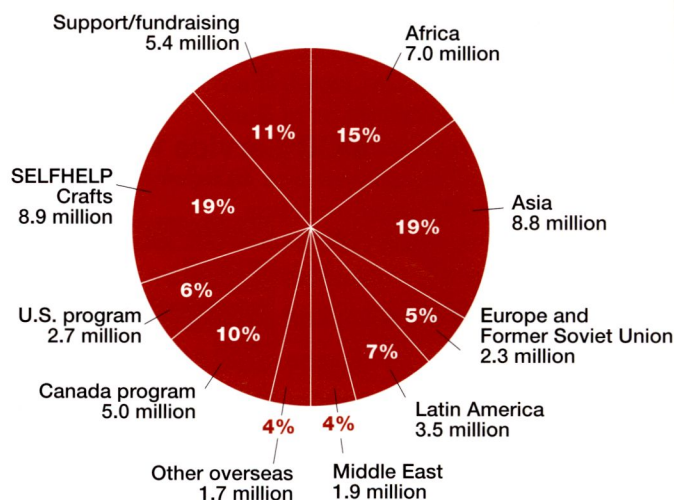
## MCC Consolidated Income

\$45,267,000 U.S.



## MCC Consolidated Expenses

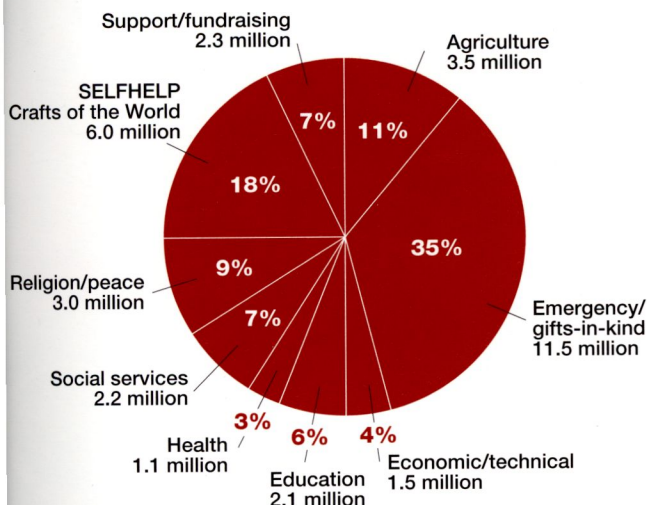
\$47,179,000 U.S.





## MCC International Expenses

\$33,244,000 U.S.



## MCC International

In U.S. dollars.

For 12 months ended November 30, 1995.

### We received \$31,943,000 from

Canadian donors	\$3,772,000
U.S. donors	8,221,000
other donors	264,000
grants from non-governmental agencies	1,080,000
grants from government agencies	2,188,000
sales of SELFHELP Crafts items	6,089,000
earnings from investments	543,000
programs that earn revenue	348,000
other sources	147,000
gifts in kind from Canadian donors	6,759,000
gifts in kind from U.S. donors	2,532,000
<b>TOTAL income was</b>	<b>\$31,943,000</b>

### We used \$33,244,000 for

agricultural work	\$ 3,496,000
emergency assistance	2,222,000
economic and technical assistance	1,450,000
educational work	2,155,000
health work	1,093,000
social services	2,240,000
religious and peace work	2,944,000
SELFHELP Crafts activities	6,011,000
support and fund raising activities	2,343,000
gifts in kind distributed	9,290,000
<b>TOTAL spending was</b>	<b>\$33,244,000</b>

Fund balances were reduced by                      **\$1,301,000**

## MCC U.S.

In U.S. dollars.

For 12 months ended November 30, 1995.

### We received \$4,205,000 from:

contributions	\$3,489,000
grants	13,000
programs that earn revenue	576,000
gifts in kind such as food, clothing, bedding	117,000
other income	10,000
<b>TOTAL income received was</b>	<b>\$4,205,000</b>

### We used \$4,225,000 for:

Community Service work	\$773,000
Leadership development for youth of color	271,000
Short-term youth programs	195,000
Peace and Justice work	765,000
Regional offices	576,000
Developmental disabilities/mental health work	141,000
Fundraising	510,000
Collecting material resources	405,000
Distributing gifts in kind	117,000
Executive office and support	472,000
<b>TOTAL spending was</b>	<b>\$4,225,000</b>

Fund balances were reduced by                      **\$20,000**

## MCC Canada

In Canadian dollars.

For 12 months ended August 31, 1995.

### We received \$22,180,000 from:

donations, relief sales, thrift shops	\$7,050,000
the Canadian International Development Agency	3,460,000
projects that earn revenue <sup>1</sup>	510,000
sales of SELFHELP Crafts items	2,830,000
donations and grants for food distribution (Canadian Foodgrains Bank)	8,330,000
<b>TOTAL income was</b>	<b>\$22,180,000</b>

### We used \$2,710,000 in Canada for:

programs in Canada	\$ 1,480,000
assistance to Kanadier Mennonites <sup>2</sup>	430,000
general administration	800,000

### We used \$20,330,000 overseas:

to ship food overseas (Canadian Foodgrains Bank)	\$9,050,000
to pay SELFHELP artisans and get their crafts to stores	2,780,000
to support the relief and development work of Mennonite Central Committee	8,500,000
<b>TOTAL spending was</b>	<b>\$23,040,000</b>

Fund balances were reduced by <sup>3</sup>                      **\$860,000**

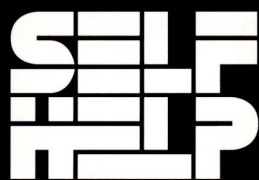
<sup>1</sup> includes sale of low German books, papers and reimbursements from programs in Atlantic Canada

<sup>2</sup> conservative colony Mennonites in Canada and Mexico

<sup>3</sup> we shipped food this year that we received the end of last year



## Challenged by unemployment crisis



### crafts of the world

by Paul Myers  
SELFHELP Crafts  
Director

In the Fall issue of *Foreign Affairs* we read that the growing global unemployment crisis is greater than at any time since the depression of the 1930s. One person of every three in the world's eligible labor force is under- or unemployed. Many people in many countries, including our own, do not have even the prospect of a job. Every day in 1995 at SELFHELP Crafts we received a request from a new group asking us for work.

In 1946 Edna Ruth Byler, Mary Lauver and others responded to a plea from Puerto Rican women for help to feed their families. They began to sell handicrafts at women's meetings and out of Edna Ruth's car trunk—the beginning of SELFHELP Crafts. Today some 200 shops across North America sell handicrafts from many more countries. Retail sales exceeded \$8,790,000 Cdn./\$12 million U.S. this year, providing more than 11,500 full-time jobs in 35 countries. Staff and thousands of volunteers and shoppers together made this happen.

The work is worthwhile. Wantana Thianhorm of Lao Song Handicrafts in Thailand writes: "I very much appreciate your help. I love the MCC. These people are good not just for me, but for all people they meet. Thanks again for your prayers. I know God has to be with us and help our

**Making brightly clothed dolls gives an income and a chance for training to this member of the Howrah Women Association in Calcutta, India. SELFHELP Crafts supports the group by buying and marketing the dolls. MCC photo by Howard Zehr.**



problems whenever we trust and believe him."

We must do more. We are challenged to provide consistent, steady work for producers, recognizing that millions more are vulnerable and desperately need work. We are challenged to tell their stories more effectively to communicate with the customer on Main Street.

Come and join us: buy a fairly traded gift, volunteer, host a one-day sale, learn about and pray for the work of SELFHELP Crafts. Justice and peace in our world, communities and families cannot be achieved when people are hungry and cannot buy food. As Jesus reminded us in feeding the 5,000, it is difficult for hungry people to hear God's voice. ■

### Distribution of U.S. and Canadian retail sales dollars in U.S. dollars

We received in retail sales _____	\$12,261,000
<b>We used \$12,487,000:</b>	
for retailing costs _____	4,948,000
for purchasing crafts from artisans _____	3,439,000
for freight/brokerage fees _____	781,000
for marketing/information _____	926,000
for warehouse costs _____	1,239,000
for administration _____	1,154,000
<b>Our total expenses _____</b>	<b>\$12,487,000</b>
<b>Our deficit was _____</b>	<b>\$226,000</b>



Inn. ♦ The youth of the **Westheights** church, Kitchener, Ont., enjoyed a tobogganning party on Dec. 31.

### Central Conference

The men of the **Amherst** church, Massillon, Ohio, had a breakfast on Jan. 20. ♦ The **Bethel** congregation, Merrill, Mich., reports 29 persons had perfect Sunday school attendance in 1995. Eleven persons received the "Read Through the Bible" award. ♦ The **Beulah Chapel** congregation, Springfield, Ohio, viewed the film "Come the Morning" on Jan. 10. The youth prepared a spaghetti dinner for the congregation on Feb. 10 as a fund raiser. ♦ The **Christian Union** congregation, Garrett, Ind., had their annual carry-in meal and council meeting on Jan. 28. ♦ The **Lakeview** church, Goodrich, Mich., began cell groups on Jan. 21.

More than 70 people enjoyed lively worship with Daydawn, a family from South Dakota, on Jan. 25 at the **Mooretown** church, Sandusky, Mich. ♦ Secret sisters were revealed at the Feb. 12 party at the **Nappanee**, Ind., church. ♦ Dan Bundenthal was recent guest speaker for the **Pleasant Hill**, Ohio, congregation. ♦ The **Sippo Valley** congregation, Massillon, Ohio, planned a praise service for Jan. 20. ♦ The **Wooster**, Ohio, church received four new members on Dec. 31.

### Midwest Conference

Pastor Rickel of the **Bethany** congregation, Thomas, Okla., preached his farewell sermon on Jan. 14 after serving the church for over 22 years. In the evening the congregation presented him with a "Rickel Recognition and Retirement Rendezvous." ♦ The parsonage of the closed **Mound Park** church, Dallas Center, Iowa, has been sold, and the

church building is now for sale. ♦ Pastor Lister of the **Rosebank** congregation, Hope, Kan., began a weekday morning Bible study in February. ♦ At the Jan. 21 council meeting of the **Zion** congregation, Abilene, Kan., the congregation approved plans for an addition to the north of the present structure.

### Pacific Conference

The women of the **Chino**, Calif., church studied Annie Chapman's book *Running on Empty* during the winter months. Missionaries Sam and Sarah Oldham visited the AWANA kids on Jan. 31. ♦ On Jan. 20 the **Pacific Highway** congregation, Salem, Ore., hosted the Northwest Medical Dental Van from Portland. Members volunteered to provide assistance to the professionals who came to give service to area needy people. ♦ The **Upland**, Calif., church saw the film "Dravecky" on Feb. 18. ♦ The **Walnut Valley**, Calif., congregation planned family camp for Feb. 9-11 at Mile High Pines, with a speaker, hike, movie, and food.

### Southeast Conference

On Jan. 5 the **Highland Park** congregation, Dublin, Va., hosted the Straight Street Ministries Community Praise Night. ♦ On Jan. 18 the Penn View Bible Institute Quartet sang for the **Millerfields** congregation, Columbia, Ky. ♦ The **Rolling Acres** church, McMinnville, Tenn., welcomed six new members in December. ♦ The **Winchester**, Va., congregation had a chili supper and business meeting on Jan. 14.

### Susquehanna Conference

On Jan. 19 the youth of the **Carlisle**, Pa., church had their annual spaghetti supper and auction. ♦

## E.V. Timelines

### 100 Years Ago

*March 1, 1896*—J. E. Stauffer, treasurer of the embryonic foreign mission board, described the board's efforts at raising funds by appointing solicitors in each local district. However, he notes, "we were at a loss to know just what the Brethren at the Conference of 1895 expected that we should do during this Conference year, as we received no instructions as to how to proceed or what would be required of us. As the members of the board are far distant from each other, we did not get together at any time. Consequently our proceedings are like to be unsatisfactory to some of our people, although we have endeavored to do the best we could, considering that the work is yet in its infancy."

### 75 Years Ago

*March 28, 1921*—In an Easter article from "Faithful Witness": "The Lenten season of forty days of religious abstinence, ushered in with a carnival of folly and excess, and followed by a return to a life of frivolity and sin, is a mockery and utterly misrepresents the true Easter, which should be to us all the motive and symbol of a resurrection from the death of sin to a life of righteousness."

### 50 Years Ago

*March 11, 1946*—Jesse Hoover, editorializing about a prayer movement beginning in Washington, D.C.: "We have...failed to pray for our government and national leaders as we are enjoined to do. And we have almost seemed to assume that if a man was in the government he was irretrievably sold out to the devil. We do not minimize the evils so prevalent in politics. But we do believe that God continues to maintain an over-ruling destiny in the affairs of nations."

### 25 Years Ago

*March 25, 1971*—In commenting on the future of small congregations, John Zercher identifies the essence of the church: "...not a building nor a program nor an organization. It is people committed to Christ, bound to one another; and Christ in their midst. They meet together—the time and place and frequency is not of the essence—to study the Word and to hear it, to share needs, to pray together, to counsel, and to seek. Testimonies are given, sacraments observed, visions enlarged, fellowship deepened; seekers loved and new converts nurtured. From this gathered fellowship go members into their vocations and communities and homes to share and to care; to witness and to love."

### 10 Years Ago

*March 1986*—R. Dale Shaw, writing on "a new 'evangelism responsibility' consciousness": "Many of our congregations have a historical stability and spiritual richness that gives them the vital credibility that must precede effective witnessing and personal evangelism in today's world. I rejoice to see a great percentage of these congregations processing their priorities and purposes and determining to set aside the weights and tangles that can so easily become the focus of attention and time. I see them moving on with God in winning lost people to Jesus Christ, and becoming instruments of spiritual health and wholeness within their communities."

### Mile High Pines Camp seeks Volunteer Staff for Summer Season

Serve our Lord by serving others in this beautiful camp ministry. The ministry is located in the southern California mountains near Big Bear Lake and is looking to expand its evangelistic capabilities. Is the Lord calling you to serve in recreation activities, housekeeping, grounds maintenance, or food service? We need help in all areas of ministry.

Requirements: a heart for Jesus, over 18 years of age, and a high school graduate. Must be able to raise support to arrive here. Six- and twelve-week commitments (June 17—August 30). Room, board, and minimum expenses provided. Various staff outings—including trips to beach, Big Bear Lake, and other southern California attractions—are just a part of staff spiritual renewal.

**VS Training Week—June 17-21**

**Deadline for applications: May 15, 1996**

For more information, please contact:

Denny Sattler, Camp Director

Mile High Pines Camp

42739 Hwy. 38

Angelus Oaks, CA 92305

(909) 794-2824 FAX: (909) 794-8884



The **Cedar Grove** church, Mifflintown, Pa., saw the video "Evolution: Fact or Fiction" on Jan. 21. Robert Morey, founder of Truth Seekers, spoke on Jan. 14. ♦ The **Cedar Heights** church, Mill Hall, Pa., was the site of the Feb. 8 Christian Holiness Assoc. meeting. ♦ The **Dillsburg**, Pa., church enjoyed a potluck meal, devotions, and games on Dec. 31. ♦ The **Fairview** church, New Cumberland, Pa., reports 30 conversions in 1995, and averaged 72 in worship services. ♦ Guest speaker at the **Hanover**, Pa., church on Feb. 11 was Carl Spackman.

The **Jemison Valley** congregation, Westfield, Pa., planned a Valentine banquet for Feb. 17 at Schoonover's Restaurant. ♦ New Song from Messiah College gave a concert Feb. 11 at the **Locust Grove** church, York, Pa. ♦ Dave Barnett, new pastor of the **New Song** church planting was the speaker at the Feb. 10 sweetheart banquet of the **Mechanicsburg**, Pa., church. ♦ The **Messiah Village** congregation,

Mechanicsburg, enjoyed an evening of music Jan. 21 with Gerald and Lucille Wingert. ♦ Trudy McClane spoke Jan. 10 to the women of the **Redland Valley** church, York Haven, Pa., on "Lessons from Women Around the World." ♦ The **Roseglenn** church, Duncannon, Pa., helped with Meals on Wheels Jan. 15-19.

## For The Record

### Births

**Bundy:** Savannah Elizabeth, Jan. 6; Alan and Laurie Bundy, Cross Roads congregation, Pa.

**Cain:** Christopher Lincoln, Jan. 15; Bradley and Deborah (Tidgwel) Cain, Upland congregation, Calif.

**Child:** Brian Joshua, Nov. 14, 1995; Randy and Suzy Child, Walnut Valley congregation, Calif.

**Cline:** Alex Josiah, Oct. 19, 1995; Eric and Sherry Cline, Antrim congregation, Pa.

**Emrick:** Jesse Winfield, Jan. 10; John and Leslie (Hoaster) Emrick, Elizabethtown congregation, Pa.

**Gipe:** Kortney Arlene, Aug. 16, 1995; Kurt and Melissa Gipe, Antrim congregation, Pa.

**Grissinger:** Tyler John, Nov. 8, 1995; Todd and Barbara Grissinger, Antrim congregation, Pa.

**Groff:** Adrienne Lynn, Jan. 23; Rick and Lori (Campbell) Groff, Elizabethtown congregation, Pa.

**Groff:** Hunter Jerome, Jan. 16; Randy and Lisa (Jordan) Groff, Hempfield congregation, Pa.

**Hey:** Bethany Rochelle, Aug. 5, 1995; Bryan and Bernice (Thrush) Hey, Antrim congregation, Pa.

**Howell:** Alexandra Grace, Dec. 21, 1995; David and Marilyn (Sisco) Howell, Elizabethtown congregation, Pa.

**Kendrick:** Hillary Rose, Jan. 17; Paul and Leanne Kendrick, Port Col-

borne congregation, Ont.

**Lefever:** Taylor Rae, Jan. 12; Craig and Ginger Lefever, Millersville congregation, Pa.

**Martin:** Hailee Mae, Aug. 5, 1995; Keith and Julie (Hess) Martin, Antrim congregation, Pa.

**Mummau:** Luke Andrew, Dec. 25, 1995; Scott and Thecia (Megsari) Mummau, Elizabethtown congregation, Pa.

**Neumann:** Kyle Joseph, Oct. 26, 1995; Richard and Kristen (Webb) Neumann, Perkiomen Valley congregation, Pa.

**Nissley:** Cole Alexander, Jan. 23; Rodney and Sara (Miller) Nissley, Mastersonville congregation, Pa.

**Pirson:** Zachary Kenneth, December 7, 1995; Shelley Pirson, Wainfleet congregation, Ont.

**Rich:** Graham Christian, Jan. 28; Chris and Margaret (Needham) Rich, Elizabethtown congregation, Pa.

**Roush:** Kristin Rebecca, Jan. 13;

## Money Matters

**QUESTION:**  
What can you  
lose by eating  
an apple?

**ANSWER:**  
It depends  
on whose  
apple it is!

by W. Edward Rickman

W. Edward Rickman is executive director of Stewardship Services for the Brethren in Christ Church.

When Adam and Eve looked at the tree that was under their care (but the fruit of which belonged solely to God), the tempter was close by, whispering: "What can you lose by eating just one apple?"

The temptation was finalized when the tempter quoted God's words to Eve and added just one tiny little word: "Thou shalt not surely die." He also added a little special incentive which promised better eyesight, more status in becoming more like God, and a new knowledge of good and evil. Eve was persuaded they couldn't lose. After all, it can't really have that much effect, and the rewards sound so inviting. So, the apples were picked, prepared and served with mutual understanding of God's warning.

What could they lose? Let's review the list of their losses as recorded in Genesis 3:

1. They lost their uninhibited intimacy. They suddenly realized they were naked and consequently developed a sense of shame in who and what they were.
2. They were forced to spend time, effort and resources to clothe themselves because of their shame.
3. They lost their sense of intimacy with God. They now knew shame which led to fear and they hid themselves from God.
4. They lost the relative painlessness God had apparently planned for

childbirth. That type of pain was greatly increased.

5. The ground was cursed and they lost the pristine beauty of the earth.
6. They lost their freedom from toil and sweat.
7. They lost the freedom to eat of the fruits of the garden and were reduced to eating the plants of the field.
8. They lost what was likely a plan whereby they would have lived on eternally.
9. They were cursed with the possibility of death.
10. They lost their oneness with nature, since God took skins and made clothing for them.

Much more could be said about this cursory review of their losses, but the point is clear. They had plenty of apples to eat, but they decided to eat God's apples instead.

The first principle of man's stewardship was established when God put Adam and Eve in charge of everything, but reserved just one portion for himself. Of that portion for himself they were not to allocate any part for their own use.

The second principle established here in Genesis 3 was that allocating God's resources for personal use would lead to tragic personal loss.

It is very clear that the tragic fall of Adam and Eve was a one-time occurrence, but the results of that fall have affected



Dale and Rebecca (Musser) Roush, Elizabethtown congregation, Pa.

**Routzahn:** Brady Elias, Aug. 12, 1995; Charles and Missy Routzahn, Antrim congregation, Pa.

**Sider:** Taylor Nicole, Dec. 12, 1995; Lloyd and Renee (Vachon) Sider, Wainfleet congregation, Ont.

**Strite:** Caleb Daniel, Oct. 23, 1995; Carl and Karla Strite, Antrim congregation, Pa.

**Witmer:** Jeremy Robert, Jan. 13; Lewis and Judy (Burkholder) Witmer, Manor congregation, Pa.

**Young:** Tayler Mae, Dec. 9, 1995; Kenneth and Sharlene (Shank) Young, Antrim congregation, Pa.

## Weddings

**Alder - Schneider:** Suzanne Ruth Marie Schneider, daughter of John and Jeannine Berger, Welland, Ont., and Scott Gordan, son of David and Caroline Alder, Dunville, Ont., Nov. 25, 1995, at Bertie Brethren in Christ Church with Rev. Don Middlemiss officiating.

**Asper - Boyer:** Beverly I., daughter of Mr. and Mrs. James Boyer, Derry, Pa., and Darren J. Asper, son of Mr. and Mrs. Thomas J. Simpson, Mechanicsburg, Pa., Dec. 30, 1995, at Blairsville Christian and Missionary Alliance Church, with Rev. James R. Henigin officiating.

**Beebe - Ritchie:** Pamela Jane Ritchie, daughter of Joyce and David Ritchie, Fort Erie, Ont., and Bradley Donald Beebe, son of Allan Beebe, Fort Erie, Oct. 21, 1995, at Bertie Brethren in Christ Church with Rev. Don Middlemiss officiating.

**Crowdis - Martens:** Melissa Ann, daughter of Lowell and Joyce Martens, Newton, Ks., and Patrick Lee, son of Lee and Jo Margaret Crowdis, Thomas, Okla., Jan. 20, at Korner Heights Church with Rev. Lowall Martin and Rev. Charles Rickel officiating.

**Flagg - Crowe:** Sharon Lynn Crowe, daughter of Mr. and Mrs. Wesley Crowe Jr., Wainfleet, Ont., and Adam Wayne Flagg, son of Ben

and Dorothy Flagg, Wainfleet, Jan. 27, at Wainfleet Brethren in Christ Church with Rev. Charles Mashinter officiating.

**Haley - Holder:** Trena Geneva, daughter of Jack and Betty Perryman Holder, McMinnville, Tenn., and Adam Hill Napoleon, son of Billy and Flesha Campbell Haley, McMinnville, Jan. 10, at McMinnville Congregational Methodist Church with Rev. J. Timothy Lewis officiating.

**Hunsberger - Grimm:** Shannon Grimm, Pottstown, Pa., and Eric Hunsberger, son of Henry and Lois Hunsberger, Trappe, Pa., June 23, 1995, at Perkiomen Valley Brethren in Christ Church with Rev. David Croxford officiating.

**Kauffman - Hershey:** Joyce Louise Hershey and Ricky Allen Kauffman, Dec. 24, 1995, at Five Forks Brethren in Christ Church with Rev. Wilbur Besecker officiating.

**Kennedy - Fortney:** Genevieve Martha Fortney and Norman Frank-

lin Kennedy, Dec. 30, 1995, at Fairview Ave. Brethren in Christ Church with Rev. H. Frank Kipe and Rev. Steven Munger officiating.

**Lund - Anger:** Kimberly Anne, daughter of Frank and Anne Anger, Stevensville, Ont., and Robert Wesley, son of Robert and Joanne Lund, Stevensville, Jan. 3, at Sherkston Brethren in Christ Church with Rev. Leonard J. Chester officiating.

**Miller - Walizer:** Julie Lynn Walizer, daughter of Mr. and Mrs. Thomas Walizer, Waynesboro, Pa., and David Brooks, son of Mr. and Mrs. Larry Miller, Greencastle, Pa., Jan. 6, at Antrim Brethren in Christ Church with Rev. Randy Martin officiating.

**Mills - Munger:** Sara Jan, daughter of Steve and Linda Munger, Greencastle, Pa., and Joel, son of Jim and Sue Mills, Marion, Pa., Jan. 20, at Antrim Brethren in Christ Church with Rev. Steve Munger officiating.

**Mills - Ott:** Karla, daughter of George and Penny Ott, Greencastle,

every generation following. As well, the basic principles of stewardship have remained in effect for all these generations.

Without launching into the concept of "tithe" or the meaning of that concept in this article, suffice it to say that the principle of God's ownership and our stewardship has required a response of giving love, gratitude, and resources to God for his purposes alone. The first instance of the "tithe" is found in Genesis 14, where Abram gave a tenth of everything to Melchizedek who was "king of Salem and a priest of God Most High." It is clear he did so out of thankfulness and gratitude to God and not out of a sense of law. However, it is a shining example of the stewardship principle of giving. When the king of Sodom tried to persuade Abram to keep the goods of the tithe for himself, Abram declared:

"I have raised my hand to the Lord, God Most High, Creator of heaven and earth, and have taken an oath that I will accept nothing belonging to you, not even a thread or the throng of a sandal, so that you will never be able to say, 'I made Abram rich'" (Genesis 14:22-23).

Abram expressed his absolute commitment to worship with a portion of his resources.

To come back to the point of this article, let's move to a passage in Haggai where the prophet is speaking to

people who have obviously allocated God's portion of their resources for personal use. It is illustrated in these words: "Is it a time for you yourselves to be living in your paneled houses, while this [the Lord's] house remains a ruin?" Following this very revealing question the prophet Haggai gives them a very direct message from God which demonstrates the principle of personal loss:

"You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it" (Haggai 1:6).

The principle is still there. They were going on with their lives and were obviously using every resource available for their personal pleasure, but whether they were aware or not, the resources they were allocating were being dissipated in interesting and strange ways. In Haggai 1:9, the prophet continues with these words:

"You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?" declares the Lord Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house."

There are many scriptures to be cited which illustrate the principle, but for now, let's skip to the words of Jesus. He stated this principle with convicting

clarity in several different passages: What you keep you lose and what you lose you keep.

It seems a strange paradox that "keeping" can cause "losing," but it's a principle that applies to every facet of life.

Throughout my personal journey, there have been tough times when I thought I couldn't possibly afford to give. Surely the Lord will understand if I use some of his resources for my personal use. What I have discovered, however, is that every time I did this, I experienced personal loss in some area. There have been automobile breakdowns, unexpected home repairs, surprise bills, and a host of other unexpected expenses. Personally, I have discovered that the principle is very much alive—allocating God's resources for my personal use always results in losses that are as great or greater than what I had hoped to gain.

I suspect that the same principle works in your life. Whether you give God his portion of your resources or not, you still give them through "holes in your pockets." When you think you can't afford to give, remember this principle based on God's word: "You can't afford not to give."

What can you lose by eating an apple? If it's God's apple, you could lose a lot.



Pa., and Christopher, son of Jim and Sue Mills, Marion, Pa., Nov. 4, 1995, at Antrim Assembly of God, with Rev. Craig Loewen officiating.

**Schott - Schwartz:** Bethanne Violaine, daughter of Samuel and Evangeline Schwartz, York, Pa., and Matthew Edward, son of John and Betty Schott, Brogue, Pa., Nov. 24, 1995, at Locust Grove Brethren in Christ Church with Revs. Lawrence and Shirlee Yoder officiating.

**Shetter - Bert:** Joetta Louise, daughter of Leroy and Dorothy Bert, Newburg, Pa., and Kelly Andrew, son of Harold and Carol Shetter, Orrstown, Pa., Dec. 30, 1995, at Mt. Rock Brethren in Christ Church with Rev. Lloyd T. Zimmerman officiating.

**Strite - Lehman:** Patricia Ann Lehman and Ronald Gene Strite, Dec. 22, 1995, at Five Forks Brethren in Christ Church with Rev. Wilbur Besecker officiating.

## Obituaries

**Baer:** Evelyn Baer, born Mar. 22, 1911, daughter of George and Carrie Johns Diehl, died Dec. 30, 1995. Preceding her in death were her husband, Daniel A. Baer; an infant son, Daniel O.; a daughter, Maxine Wolfinger; 3 brothers; and 3 sisters. Surviving are 2 daughters, Bernice Berger and Jane Winters; 3 sons, John L., Jack Sr., and Joseph R.; 18 grandchildren; and 25 great-grandchildren. Evelyn was a homemaker, and worked at Waynesboro Knitting Mill. She was a member of the Antrim congregation, Pa., where the funeral was held with Rev. Wilbur Benner and Rev. G. Robert Crider officiating. Interment was in Price's Church Cemetery.

**Blackburn:** Evelyn Blackburn, born Mar. 24, 1911, daughter of Oarrie and Clarine Yost, died Jan. 12. Preceding her in death was a half-brother, Paul Gordon. Surviving are her husband, John Blackburn; a son, Thomas; a daughter, Shirley Lescoleet; five grandchildren; and two great-grandchildren. Evelyn was a member of the Wesley congregation, Pa., where she was a Sunday school teacher and enjoyed 25 years of perfect attendance. The funeral was held at Ewing Bros. Funeral Home with Rev. Richard Ross and Rev. Ernest U. Dohner officiating. Interment was in the Church of God Cemetery.

**Boyes:** Paul Boyes, born in 1946, in Wainfleet, Ont., died Dec. 19, 1995. Surviving is his wife, Edna. He was a member of the Wainfleet congregation. The funeral was held at Lampman Funeral Home with Rev. Charles Mashinter officiating. Interment was in Maplelawn Cemetery.

**Church:** Herbert C. Church, born Mar. 29, 1913, son of John and Louise Burkela Church, died Jan. 21. Surviving are his wife, Freda (Balschmitter); and three sons, James C., William H., and Kenneth A. Herbert had been a member of the Lock Haven Elks Lodge, and a resident at Messiah Village since 1990. The funeral was held at the Messiah Village church, where he was a member, with Rev. C. Ronald Burgard officiating. Interment was in St. John's Cemetery.

**Gonsalves:** Faith Gonsalves, born Aug. 7, 1963, in Morrison, Ill., daughter of Landon H. and Vera K. Charles, died Jan. 6. Surviving are her parents; a daughter, Janelle; three brothers, Jim, David, and David Charles; three sisters, Sharon Reimer, Jan Berkey, and Phyllis Charles; and 5 nephews. Faith graduated salutatorian of her high school class in Nappanee, Ind., and from Goshen College. She was a teacher at Woodstock High School, Ill. The memorial service was held at the Nappanee church where she was a member, with Rev. Glenn A. Ginder officiating. Interment was in Union Center Cemetery.

**Heise:** Ruth M. Heise, born July 24, 1913, daughter of Lafayette and Almeda Shoalts, died Dec. 31, 1995. Preceding her in death were her husband, Edgar Heise; and four brothers. Surviving are 5 children, Lloyd, Carol, Pauline, Larry, and Ron; 11 grandchildren; 7 great-grandchildren; two sisters, Cora Vanderburg and Esther Pollard; and a sister-in-law, Ruth Shoalts. Ruth and her husband were instrumental in the reopening of the Puslinch Church, now known as Crossroads Memorial, Ont. She was a member of the Westheights congregation, Ont. The funeral was held at the Rosebank church with Rev. David Illman, Rev. Trevor Main, and Rev. Wayne Schiedel officiating. Interment was in the Rosebank cemetery.

**Hill:** Warren Hill, born June 21, 1907, in Bertie Township, Ont., died Nov. 30. Preceding him in death were seven brothers and six sisters. Surviving are his wife, Fern; a son, Kenneth; a daughter, Edna; three grandchildren; and two great-grandchildren. Warren was a member of the Bertie congregation where the funeral was held with Rev. Don Middlemiss officiating. Interment was in the church cemetery.

**Kitely:** Anna V. Kitely, born Apr. 11, 1911, died Jan. 6. Preceding her in death were a sister, Florence; and a brother, George. Surviving are several nieces and nephews. Anna was a member of the Carland-Zion congregation, Mich., and had worked as a doctor's assistant for 30

years. The funeral was held at the church with Rev. Eric Stanton officiating. Interment was in Fairfield Township Cemetery.

**Martin:** Shirley Martin, born Oct. 5, 1922, daughter of Roy and Mildred Lenehan, died Jan. 17. Preceding her in death was a sister, Barbara Sue. Surviving are her husband, J. Robert Martin; three sons, John R., D. Scott, and David P.; and four grandchildren. Shirley was a member of the Grantham congregation, Pa., and a volunteer at Messiah Village and the Brethren in Christ Archives. The funeral was held at the church with Rev. Robert B. Ives, Rev. Elbert Smith, and Rev. Robert Auffarth officiating. Interment was in Mt. Tunnel Cemetery.

**Mitchell:** Alice A. Mitchell, born May 24, 1900, daughter of Edwin and Mabel White Green, died Aug. 4, 1995. Preceding her in death were a son, John Edwin; and two brothers. Surviving are a son, Thomas G.; 10 grandchildren; several great-grandchildren; a daughter-in-law, Delores Mitchell; two sisters; and a brother. Alice had been a homemaker and bookkeeper for Carland Elevator. She was a member of the Carland-Zion congregation, Mich., for 78 years where she served as teacher, secretary, and treasurer for the Sunday school. The funeral was held at the Jennings-Lyon Chapel with Rev. Eric R. Stanton officiating. Interment was in Fairfield Township Cemetery.

**Potteiger:** Edna S. Potteiger, born Feb. 10, 1901, died Jan. 23. She was the widow of Merritt Potteiger, Sr. Surviving are 5 sons, Merritt Jr., Fred, Frank, Richard, and Donald; 6 daughters, Alice Seaman, Eller Sellers, Ruth Kessler, Betty Potteiger, Violet Simmons, and Dorothy Mullaney; 33 grandchildren; 48 great-grandchildren; 17 great-great-grandchildren; and 2 sisters, Mary Bricker and Ruth Failor. Edna was a member of the Mechanicsburg congregation, Pa., and had resided at Messiah Village since 1991. The funeral was held at the Messiah Village church with Rev. J. Robert Lehman, Rev. Charles R. Burgard, Rev. Martha Lady, and Rev. Mervin O. Potteiger officiating. Interment was in Longsdorf Cemetery.

**Seitz:** Noble L. Seitz, born Aug. 23, 1929, son of Andy and Artie Stuntz Seitz, died Jan. 11. A sister, Lula, preceded him in death. Surviving are his wife, Susie; two sons, Larry and Steve; five grandchildren; and two sisters. He was a member of the Nappanee, Ind., congregation where the funeral was held with Rev. Glenn A. Ginder officiating. Interment was in Bremen Cemetery.

**Shambaugh:** Hugh J. Sham-

baugh, born Sept. 21, 1908, died Jan. 21. Preceding him in death were his wife, Thelma; and a daughter, Mary Swartz. Surviving are two sons, John and James; six grandchildren; and seven great-grandchildren. He was an active member of the Dillsburg congregation, Pa., since its inception in 1970. The funeral was held at the church with Rev. James Spurrier officiating. Interment was in Dillsburg Cemetery.

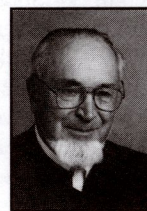
**Shepherd:** Bethel Shepherd, born Mar. 25, 1932, in Drift, Ky., died Jan. 15. Preceding her in death were her husband, James C. Prater; two brothers; and a granddaughter. Surviving are three daughters, Donna Ousley, Linda Moore, and Brenda Conley; a son, Gary Prater; eight grandchildren; three great-grandchildren; two brothers; and a sister. Bethel was a loving mother and faithful member of the Christian Union congregation, Ind., where the funeral was held with Rev. Daryl Climenhaga and Rev. Rick Collins officiating. Interment was in the Christian Union Cemetery.

**Trautwein:** Lillie Trautwein, born Aug. 15, 1897, in Green, Kan., died Dec. 29, 1995. Preceding her in death were her husband, Herman Trautwein; and a son, Willis. Surviving are a son, Paul H.; a daughter, Harriet L. Byer; three grandsons; and five great-grandchildren. Lillie and her husband served for a number of years as deacons of the Upland, Calif., congregation. She taught Sunday school and used her canning and sewing skills to bring relief to many needy persons in Mexico. The funeral was held at the church with Rev. Alvin C. Burkholder and Rev. A. Graybill Brubaker officiating. Interment was in Bellevue Memorial Park.

**Walker:** Marion R. Walker, born Feb. 23, 1922, son of Raymond F. and Clara E. Brumbaugh Walker, died Dec. 24, 1995. Preceding him in death was a brother, Fred. Surviving are his wife, Alice (Campbell); 5 children, Enlow, Mark, Thomas, Rhoda Ciampa, and Vera Joy Stevens; a brother, Robert; and 4 sisters, Vera Russell, Margaret Hade, Ruth Iverson, and Mary Strite. The funeral was held at the Center Grove church, Pa., with Rev. Milford Brubaker and Rev. George Johnson officiating. Interment was in Farview Cemetery.

## Tribute

Marion Walker was a faithful servant of God in the Brethren in Christ Church. After his conversion, Marion sensed the call of the Lord to Christian ministry. He attended sev-





# Remembering a Brethren in Christ peace witness

by Mary Jane Heisey

"I remember another nurse friend (who was working the 3-11 shift). She got off duty, came in my room and awakened me, looked at Dave's picture and said, 'so he is one of those C.O.'s!' and left my room." Ruth Hilsher was in nurses' training during World War II when her fiancé, Dave Hoover, participated in Civilian Public Service (CPS). Living in a hospital dormitory in Lancaster, Pa., she experienced direct questions about her fiancé's conscientious objector (CO) stand.

During the same period, Paul Boyer was a Brethren in Christ child in a Dayton, Ohio, grade school. Many years later he remembered the hard decision of whether or not to contribute his pencil stub to a school drive to collect war materials, and his conflict with a school mate over whether one should love or hate Adolf Hitler. Both issues were shaped for him by his upbringing in a "plain" and "non-resistant" group.

More than a half century earlier, Ontario Brethren in Christ church leader Asa Bearss demonstrated in everyday life his understanding of the church peace witness. His grandson remembered his generous response when farm produce was stolen. To men who had taken some of Bearss's grapes, he suggested, "You come back with me and I will give you some better ones." Perhaps best known for many years in the wider church was a story told by Canadian Bishop E. J. Swalm. He related his father's words shortly before the young Swalm faced military duty without a clear exemption as a conscientious objector in World War I. Despite badly needing his son's labor on the farm, his father said, "I'd rather know that you honored your convictions

if it cost you your life and I must spend the rest of my days without you."

Jeanette Dourte, who perhaps had heard Swalm's story, expressed nonresistance in less dramatic but just as important ways. The diary she kept in 1943, when she was twenty-two years old, describes working beside her husband in his CPS assignment in a state hospital for the mentally disabled. For her, living out Christ's peace included checking heads for lice, cleaning, giving injections, and responding to violence on the ward. Her diary helps give a picture of nonresistance that is lost to memory alone.

Not everyone among the Brethren in Christ accepted the church's peace stand during World War II. Some young men joined the armed services; other members worked in defense industries. So some memories of Brethren in Christ nonresistance are of choosing a different path or of conflict within families and congregations.<sup>1</sup>

Whatever the memories, nonresistance was an important part of Brethren in Christ life in the period of the World Wars. It's easy, however, for those particular experiences and their meanings to be lost as understandings change and as those who lived them die. But perhaps you have stories to add from your own family or congregation.

My doctoral research at Syracuse University is an attempt to evoke what it meant to be nonresistant in everyday life, particularly in the generations that experienced the First and Second World Wars or those who grew up hearing about those years. I am studying church leaders, General Conference decisions, and the writings members contributed to the *Evan-*

*gelical Visitor*. But I am also collecting stories that demonstrate how women, men, and children lived out nonresistance in the ordinary events of their days. The multifaceted violence of our contemporary world makes it important not to lose memory of any differing peace traditions.

If you think you can help me gather writings and stories on this important aspect of Brethren in Christ life, please read the sidebar below.

<sup>1</sup>Information on Paul Boyer was taken from William M. Tuttle, Jr., "Daddy's Gone to War" (New York: Oxford University Press, 1993), p. 183; that on Asa Bearss and E. J. Swalm from E. Morris Sider, *The Brethren in Christ in Canada* (Nappanee, IN: Evangel Press, 1988), pp. 35, 227; all other information comes from Mary Jane Heisey, "They Also Served," *Brethren in Christ History and Life*, Vol. 18, No. 2 (1995), pp. 228-71.

I am a doctoral history student working on a dissertation that I think would be of interest to members of the Brethren in Christ Church. The study deals with the everyday experiences of men, women, young people, and children of nonresistant denominations in the years from World I to World War II. The goal is to collect material that has not been part of many church and national histories. Stories, personal writings, and information on social and economic life provide ways of considering how families, relatives, and neighbors at work and at play as well as in church activities built the Brethren in Christ peace witness.

If you have questions or are willing to contribute to this study in any or all of the following ways, please contact me: Mary Jane Heisey, 860 Maple Ridge Rd., Richville, NY 13681, (315)347-3778, or by e-mail (harn-den@northnet.org).

- Lend or donate personal writings (diaries, letters) or scrapbooks from the World War I to World War II years. Loaned materials will be receipted and returned at an agreed upon date. Donations will be given to the Archives of the Brethren in Christ Church.

- Lend congregational or family histories

- Write a letter describing
  - World War II experiences
  - How nonresistance was part of or absent from family and community life
  - Family stories from the two World War eras

eral winter term courses at Messiah College, then enrolled in the two-year junior college program, and graduated in the class of 1950.

Marion served as pastor at Saxton Church in 1950, Hunlock Creek from 1951-1953, and Center Grove from 1953-1955, all in central Pennsylvania. In 1955 the Walkers took their growing family to Gladwin, Mich., where Marion was pastor for one year. Then the family returned to Center Grove in 1956, and Marion pastored there for 26 years. This ministry was followed by interim assignments at Woodbury and Center Grove, and on one occasion at the North Pole Missionary Chapel in Alaska. Marion also conducted a number of revival services in area churches.

Marion and his wife Alice served these nearly 35 years of active ministry largely on a self-supporting basis. He was a skilled electrician and carpenter, and used these skills to support his family and the churches he served. His honesty, integrity, and craftsmanship earned him a reputation of highest respect among all for whom he worked.

Marion's personal Christian character, his denominational loyalty, his faithfulness to biblical convictions, and humility in untiring service to God and others serve as an example of the highest standard of pastoral ministry.

Bishop John B. Hawbaker,  
Allegheny and Susquehanna Conferences



# MESSIAH COLLEGE NEWS

## First Provost appointed in history of college

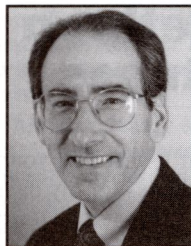
Messiah College is pleased to announce that Dr. Donald B. Kraybill will become the first Provost in the 87-year history of the school. Dr. Kraybill is currently Carl W. Zeigler Professor of Religion and Philosophy and Director of the Young Center for the Study of Anabaptist and Pietist Groups at Elizabethtown College. Commenting on his appointment, Dr. Kraybill stated, "I am eager to work with the talented team of faculty and administrators at Messiah College to continue their tradition of academic excellence."

Messiah President Dr. Rodney Sawatsky, remarking on the Provost position, said, "We wanted a committed Christian who identified closely with the theological tradition of the college; a person with excellent interpersonal relations, who cared deeply about faculty, staff and students alike; a proven academic with significant administrative experience, preferably in a small college; a consensus builder who would bring all groups within our community of educators together in our common mission of holistic education; and an articulate spokesperson for Christian college education. In Dr. Kraybill we believe we have found a person who meets all these criteria."

Dr. Kraybill has served in various positions at Elizabethtown College since 1971. He was director of the Social Research Center and chair of the Department of Sociology/Anthropology, as well as a professor of sociology. A graduate of Eastern Mennonite University (Va.), he received his M.A. and Ph.D. from Temple University. His dissertation addressed the formation of Christian values in secondary education.

Author or editor of 14 books and dozens of articles, book reviews, and introductions to books, Dr. Kraybill has received numerous awards and recognition for his work. *The Upside-Down Kingdom* received the National Religious Book Award. *The Riddle of Amish Culture* became one of the Johns Hopkins University Press' all-time best sellers within four years of publication. His most recent book, *Amish Enterprise: From Plows to*

*Profits*, was published last year by Hopkins. Academic recognitions include the Elizabethtown College Steinman Award for Excellence in Research, and the first award given by the college for Distinguished Teaching and Leadership.



The Provost is the senior administrator, reporting to the President, responsible for academic and student life programs of the college. The Academic Dean and the Dean of Students will report to him; the college is currently inviting applications for these two positions. Dr. Kraybill assumes his new office on July 1, 1996.

## Expansion project for Kline Hall

With enrollees in the Natural Sciences and Nursing Departments accounting for more than 20 percent of the student body, Messiah's Kline Hall of Science, built in 1965, is bursting at the seams. Currently, more than a dozen evening laboratory sessions have been necessitated by a lack of space, according to Dr. Noel Falk, chair of the Natural Sciences Department. In addition, several laboratories—the organic chemistry and dissection labs, in particular—would require extensive, and expensive, renovations in order to bring air flow and quality up to standard.

The answer? An expansion project to "provide space so that we can continue to offer the quality programs that we currently do," says Falk. The 42,520-square foot Kline addition, to encompass three floors plus a lower level, will allow for additional classroom and laboratory space as well as a museum to house Messiah's extensive collections of North American and African mammal mounts, insects, shells, and other displays.

According to Falk, the museum represents an important community outreach tool, since many elementary school students and clubs such as Boy Scouts and Girl Scouts currently stop by the college to view the exhibits. "Better facilities will help promote the museum

as a destination for local family trips as well as increase the visibility of Messiah College," says Falk. The increased research and laboratory space, along with new, technologically advanced equipment to be purchased, will serve as a boon to our students as well. As more and more students become involved in collaborative research ventures with their professors, the experience they gain allows them more opportunities to be published at the undergraduate level, which in turn increases their job outlooks and access to the best graduate programs.

"The sciences have always been strong at Messiah, and this project will help to make sure that our graduates have been trained on the latest equipment," says Barry Goodling, vice president for development and alumni relations. He notes that many of our science graduates remain in the central Pennsylvania area after completing their studies, living and serving in the immediate community.

Falk adds, "A lot of the students in our departments are very service-oriented, serving in the professional field of medicine or allied health careers as doctors, nurses, physical therapists, or dietitians. Many also have an interest in finding jobs that help better the environment which God has created."

A fundraising project, currently in its earliest stages, is underway to raise the funds required for renovations and expansion of Kline Hall. The project planning



*Some of the more than 200 North American and African mammals that will be housed in the new Kline museum.*



committee, consisting of alumni, parents, friends from the community, and trustees, will be meeting to offer input and feedback as the project progresses. According to Goodling, a collaboration of science professional—doctors, researchers, educators—as well as local business leaders are assisting in the fundraising. Falk and associate trustee Richard Jordan II are serving as the project's co-chairs.

"Right now we're in the quiet phase, gathering leadership gifts," says Goodling. "We'll probably be in that phase for a year or more. We're already talking to foundations, and have a number of proposals distributed. We're also quite pleased to have received a leadership gift of \$1 million to get us started." He expects construction to begin in the spring of 1997.

#### Dean's List

Messiah College recently announced its Dean's List for fall 1995. The following Brethren in Christ students are among those who received recognition for their fine accomplishment.

Linda Bert, senior, engineer, Upland, Calif.

Dana Bicksler, senior, social work, Mechanicsburg, Pa.

Dawn Bowman, sophomore, family studies, Lititz, Pa.

Jacqueline Carr, junior, elementary education, Middletown, Pa.

Melanie Demler, junior, elementary education, Cleona, Pa.

Rebecca Ebersole, senior, English, Akron, Pa.

Lance Edwards, sophomore, environmental science, Grantham, Pa.

Heather Engle, sophomore, elementary education and Spanish, Ashland, Ohio

Adam Forry, sophomore, history w/social studies cert., Manheim, Pa.

Bradley Glenn, sophomore, biology pre-med, Dillsburg, Pa.

Debra Guyer, junior, elementary education, Oakland Mills, Pa.

Laura Herr, freshman, music, Martinsburg, Pa.

Brooke Hoffman, sophomore, elementary education, Elizabethtown, Pa.

Stephen Hoke, junior, English, Chambersburg, Pa.

Kristin Hornberger, sophomore, elementary education, Lancaster, Pa.

Darlene Horst, sophomore, chemistry w/teaching cert., Manheim, Pa.

Rachel Imboden, freshman, psychology, Mechanicsburg, Pa.

Carolyn Johns, junior, accounting, Nappanee, Ind.

Paul Johns, senior, family studies, Nappanee, Ind.

Amy Keefer, senior, music, Harrisburg, Pa.

Eileen King, senior, family studies, Lewistown, Pa.

Jennifer Long, freshman, art, Grantham, Pa.

Matthew Martin, senior, accounting, Grantham, Pa.

Elizabeth Miller, sophomore, Green-castle, Pa.

Cheryl Oberholser, sophomore, dietetics, Mechanicsburg, Pa.

Ninita Peachey, junior, elementary education, Warfordsburg, Pa.

Kelly Rissler, freshman, pre-nursing, Bainbridge, Pa.

Kelly Robinson, senior, biology, Hollidaysburg, Pa.

Jonathan Rudy, senior, accounting, Dillsburg, Pa.

Megan Rutt, sophomore, family studies, Landisville, Pa.

Emily Saba, sophomore, mathematics, Springfield, Ohio

Dwyane Sollenberger, junior, Bible and accounting, Manheim, Pa.

Gregory Starr, sophomore, Christian ministries, Manheim, Pa.

Dori Steckbeck, junior, English, Mount Joy, Pa.

Dustin Thrush, sophomore, engineering, Chambersburg, Pa.

Diane Wickard, freshman, early childhood education, Dillsburg, Pa.

Jason Williams, sophomore, accounting, Big Cove Tannery, Pa.

Wendell Witter, senior, engineering, Waynesboro, Pa.

Helena Yeatts, freshman, biology, Mechanicsburg, Pa.

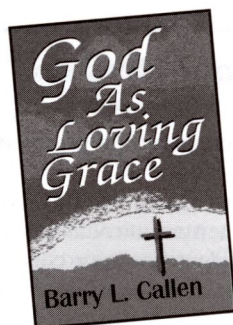
Stephanie Yoder, junior, music education, St. Thomas, Pa.

Sylvia Zuck, senior, biology, Ephrata, Pa.

#### Singing ensemble to perform this summer

The summer music ministry team New Light is available to sing in churches and youth camps during the summer of 1996. Those interested in scheduling the group should contact Deb Lucas, associate director of admissions at Messiah College.

## New From EVANGEL PUBLISHING HOUSE



### God As Loving Grace: *The Biblically Revealed Nature and Work of God*

A theology based on biblical revelation and informed especially by the Wesleyan and Anabaptist traditions.

by

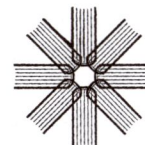
**Barry L. Callen**

"The Trinity is rightly honored as this theology interacts helpfully with many other theological views and clarifies anew much that traditionally has been valued. This is fresh material that serves the Church fruitfully and also speaks meaningfully to contemporary culture—exactly what good theology should do." **Rev. Dr. James Earl Massey**

"This work, impressively documented, gets down to the basics of the Christian faith. In a clear writing style the author powerfully articulates the unique activity of Father, Son, and Holy Spirit, and shows how the work of each complements the other." **Dr. Kenneth Kinghorn**

\$12.95 paper  
356 pp  
ISBN:0-916035-65-4

**Evangel Publishing House**  
2000 Evangel Way  
Nappanee, IN 46550  
1-800-253-9315





# A VBS tip

**Check with your local Christian Light Bookstore for VBS curriculum and supplies.**

Your Christian Light Bookstore staff will be happy to answer any questions you may have about curriculum. In addition, most CLB stores will be holding VBS workshops.

For more information, contact your local Christian Light Bookstore. If you do not live close to a Christian Light Bookstore, you may phone mail orders for VBS curriculum and supplies.

**Call collect  
(219) 773-4041**

## **DID YOU KNOW?**

*Every time you shop at Christian Light Bookstores, you help to support the work of the Board for Media Ministries, including publication of the Evangelical Visitor.*

## **Denominational Prayer Leaders Network**

The Denominational Prayer Leaders Network, an organization of 40 denominations which together represent 140,000 constituent congregations, met in Orlando Dec. 14-16, 1995. The network exists to encourage and assist Christian denominations and fellowships of churches in mobilizing and training their congregations and members to pray for effective ministry, spiritual awakening, and world evangelization, and to work cooperatively with each other toward this end. Meeting yearly, the denominational executives and prayer leaders share what God is doing in their own group through prayer.

Harvey R. Sider represented the Brethren in Christ at the December meeting. Other denominations at the meeting included: The Evangelical Free Church of America, The Presbyterian Church USA, Christian Church/Church of Christ, Assemblies of God, Presbyterian Church in America, Conservative Baptist Church, Friends United Meeting, Evangelical Lutheran Church in America, Pentecostal Holiness, Wesleyan Church, Baptist General Conference, Southern Baptist Convention, United Methodist, Christian Reformed Church, Church of God (Cleveland, TN), and Primitive Methodist.

Special guests were Bill and Vonette Bright (Campus Crusade for Christ), Dale Schlafer (Promise Keepers), and Eddie Smith (US Prayer Track).

The DPLN met to consider the question: How can church leaders become prayer pacesetters? In addressing the question as to how pastors can create praying congregations, the following ten suggestions were agreed upon:

Pastors must themselves be...

- people of discipline and passion regarding fasting and prayer in family life and ministry.
- models of prayer, demonstrating prayer as the basis from which all other ministries develop and grow.
- diligent in planning dynamic and creative prayer occasions.
- preachers and teachers on the subject of prayer.
- receptive to prayer partners/Intercessors as ministry partners.
- prayer allies with other local pastors.
- seen as giving priority to prayer in church board, business, and staff meetings.
- people of vision who will mobilize and organize people to pray toward specific goals.
- involved in community-wide, national, and global prayer initiatives.
- encouragers and equippers of church people whose ministries are prayer and/or prayer mobilization.

## **Focusing our Mission**

*continued from page 30*

sending can be creative in a prayer emphasis. For example:

- Saturate your board meetings with prayer. Rather than an introductory and cursory prayer, identify major concerns and engage in spiritual warfare for the first half hour.
- Each month, schedule a 12-hour prayer watch or longer, if possible. Recently I became aware of a congregation that has a continuous "24-hours of the day, seven days of the week" prayer watch. This can be done in 15, 30, or 60-minute blocks of time, depending on the availability of people.
- A congregation could have an annual month of prayer. It could begin with the call to fasting and prayer during the first week of January. What a great way to open the new year! Or, it could be designed to culminate with Easter celebrations—a great opportunity to focus on salvation and reconciliation.
- Consider adopting another congregation for a year during which time your people would focus on prayer support.

This could be especially meaningful where a larger church prays for one that is small or struggling.

Has prayer become a serious and integral part of your personal and congregational life? Vital, dynamic intercessory prayer must replace all forms of mere repetition that so easily encroach upon the Christian's solid but frail traditions of prayer. As we humble ourselves and seek God's face, I am convinced that the presence and power of the Holy Spirit will fill us with passion and compassion to enable the Brethren in Christ to realize 250 growing, discipling, sending congregations by A.D. 2000.

*Harvey R. Sider  
is Moderator of the  
Brethren in Christ  
Church*



*Evangelical Visitor*





by  
Rick Mailloux

# Opening the Word of Life

## Looking at "God's Great Mercy"

Robert Lowry (1826-1899) authored three of the hymns in the current Brethren in Christ hymn book. Hymn No. 7 is a call to worship, Hymn No. 200 is a favorite at Easter, and Hymn No. 388 expresses lyrically what God, in Christ, has done for us with regard to our debt of sin. Many of you know this grand old hymn well:

*What can wash away my sin?*

*Nothing but the blood of Jesus...*

*For my pardon this my plea...*

*For my cleansing this I see...*

*Nothing can for sin atone...*

*This is all my hope and peace...*

*This is all my righteousness,*

*Nothing but the blood of Jesus.*

God's amazing mercy in "washing away," forgiving, our sin through the death and resurrection of the Savior is vividly pictured by the Apostle Paul in Col. 2:13-14: "And when you were dead in your transgressions (sins)...He made you alive together with Him (Christ), having cancelled out the certificate of debt consisting of decrees against us and which was hostile to us, and He has taken it out of the way, having nailed it to the cross" (NASB).

In verse 13, Paul portrays the natural human condition before God as being "dead in sin." We had no more power than a corpse to overcome sin or to satisfactorily make amends for it. We were faced with a massive debt we couldn't pay (like the servant called to account by the king in Matthew 18:23-25), an unbearable weight of guilt. The testimony of the New Testament is that Jesus Christ has done something (indeed all that could and need be done) to free us from the power and consequences of sin.

The newness of life that God has provided us in Christ is of such a quality that Paul can say that God has raised us from the dead (see also Romans 6:4; Ephesians 2:5). Paul goes on to make one of the most tremendous statements in all of

Scripture: "He forgave us all our sins, having canceled out the certificate of debt...that was against us and that stood opposed to us; He took it away, nailing it to the cross." The King James version reads "blotting out the handwriting of ordinance that was against us..." God canceled our "debts" through Christ. The phrase "having canceled out" or "blotting out" comes from the Greek word *exaleipsas* (*exaleiphein*) which means "to rub out"; "to wipe out, to wipe off; to wipe away, erase, to obliterate; to blot out." This word was used in ancient Greek writings to refer to:

the canceling of a debt

the annulling of a law

the removing of a person's name  
from a list

the wiping out of a memory from  
one's mind.

The essential meaning, then, is of wiping away something or wiping something out. The work Paul uses for "certificate" (NASB) or "handwriting" (KJV) is *cheirographos* and it literally means "autograph." This word was specifically used to refer to a legal note acknowledging a debt that had to be paid (an I.O.U.). The note was in the handwriting of the debtor.

Outside of Christ we are in debt to God because of our sins (Romans 2:14-15; 3:9-10, 19-20, 23). Like the servant in Matthew 18:24-25, we could not meet our obligation to God with our own resources. Being spiritually bankrupt, we were totally dependent on God's mercy. Central to the gospel is the truth that Christ has obliterated, or washed away, our "debt." Christ has made full payment on our debt, wiping it out. In the days of the New Testament, documents were written on substances (papyrus, a kind of paper, or vellum, made from animal skins) that were costly. The ink that was used was erasable. William Barclay notes, "ancient ink had no acid in it; it lay in the surface of the paper and did not, as modern ink usually does, bite into it. Sometimes a scribe, to save paper, used papyrus or vellum that had already been written upon. When he did that, he took a sponge and wiped the old writing out. Because it was only on the surface of the paper, the ink could be wiped out as if it had never been" (*The Letters to the Philippians, Colossians, and Thessalonians*, p. 142).

God didn't just "x" out or cross out the certificate of debt—he utterly wiped it out. Like wiping a chalk board clean, God wiped away our sins through Christ.

Robert Lowry was right. The stain of our sin was such that it took nothing less than the solvent of the blood of Jesus Christ to wash it clean. A line in the chorus "Only Jesus" says, "Only Jesus has the power of salvation in His blood." Through the death of Christ, God has "banished the record of our sins so completely that it was as if it had never been." (Barclay, *Letters...*, pg. 142). Our debt is itself crucified (nailed to the cross) with Christ and then buried in the sea of forgetfulness. (See Psalm 103:12 for a similar concept.)

Because of God's great mercy toward us, our position in Christ is one of no condemnation (Rom 8:1). With Lent and Easter on the horizon, it seems good to contemplate these great truths again and to worship. But there is something practical for us. Paul teaches in Colossians 3:13 that we are to forgive each other "just as the Lord forgave you." I know of nothing more constraining than refusing to forgive. My guess is many of us (myself included) have one or two people whom we need to forgive—or at least forgive more completely. In honor of Christ, let's go ahead and soften our hearts, let go of the resentment, and do the hard work of forgiving (Matthew 18:21-35).

*Rick Mailloux lives near Goshen, Ind., with his wife and three children. Rick is the former pastor of both the Christian Union and the Nappanee Brethren in Christ congregations.*

### MCC Conciliation Staff

Mennonite Central Committee is accepting applications for Mennonite Conciliation Service Staff Associate in Akron, Pa. This 3-year, full-time volunteer position is available June 1996. Qualifications include a commitment to Christian faith, active church membership, and nonviolent peacemaking. Applicants should have basic training and experience in dispute resolution/mediation; organizing, managing information systems, and word processing skills; newsletter production experience; well-developed writing, speaking, reflective listening, and problem-solving skills. Interested persons in the United States contact Goldie Kuhns, 21 South Street, PO Box 500, Akron, PA 17501-0500, phone (717) 859-1151. In Canada contact MCC Canada Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9, phone (204) 261-6381. Applications due April 30, 1996.



# Dialogue

I would like to reply to the "Readers Respond" letter in the December issue of the *Evangelical Visitor* concerning the belief that my work at Speaker's Corner and the debate at Cambridge University "do not honor God or call people to faith in Jesus Christ." There are probably many in the denomination with similar concerns. This is inevitable, as what I am doing is admittedly new and controversial.

Let me say from the outset that I, and those who work with me, do not set out to "publicly humiliate Muslims." Our primary intent is and has always been to defend the gospel, and to preach Christ crucified. That is not to say, however, that truth will not humiliate. The humiliation which is being evidenced by the Muslims today has little to do with my tactics and everything to do with the content of my material, and that, I feel, is perfectly legitimate. Because the data is true, it does not dishonor God when we use it just because it may humiliate the Muslims to whom it is directed.

Let's take Christ as an example. Did he publicly humiliate his adversaries and discredit elements of their faith? Of course he did. Look at Matthew 23:13-33, where he calls the Pharisees "hypocrites,

blind guides, snakes, and a brood of vipers!" Would you not say that he also humiliated the money changers in Luke 19:45? Yes indeed, for we can read in verse 47 that it was because of these actions that the leaders of the Jews sought to kill him. Why then do we castigate those who do likewise today?

It may be that the writer does not like the vehicle that I use for communicating the material against Islam. That takes further explanation. The reason for the university debates and preaching at Speaker's Corner has only come about recently due to the adverse and aggressive approach the Muslims are taking against Christianity here in England. Islam is on the offensive, attacking us vociferously on all fronts, denouncing our Scriptures, our belief in Christ, and ridiculing our history as well as our current witness. It is legitimate to say that Muslims now believe Christianity simply has no credibility, and will soon be replaced by Islam, "the true and final revelation," within our generation. It is this message they are preaching and to good effect, so much so that over 20,000 mostly English women have now converted to Islam in the past ten years, with that number growing daily.

And what have we done to stop this newly aggressive evangelistic stance taken by Islam? Certainly here in England there are few Christians who are standing up to defend themselves against these attacks. Whether it is through fear, ignorance or simple lethargy, the church has refused to defend that which they believe, and I find my job increasingly an isolated and lonely affair.

Let's be honest. The battle is engaged, and for too long we have been losing it big time. Meanwhile, we have been given one of the key weapons with which to fight the battle, ironically by the very people who a century ago sought to do the same with our own Scriptures—the liberal scholars of the 19th and early 20th centuries. Christians who went before us did not flee and hide from such attacks, but set to work to find a ready defense, so that today any lay person can walk into a Christian bookstore and read the many volumes by the Josh McDowell's of the Christian community on how to defend our beliefs from such attacks. Our faith stands resolute because we have confidence in the authority for the revelation which gives credence to that faith. If no one had done that hard and painful work, would we be so bold in asserting that the Bible is truly the Word of God? I think not. And the rest of the world would have dismissed us as mere fanatics who based our faith on a book which has little evidence for that which we read in 2 Timothy 3:15-16.

It is the Scripture which ask us to be critical, and it is the Scripture which also admonishes us to "always be prepared to give an answer to everyone who asks [us] to give the reason for the hope that [we] have" (1 Peter 3:15). That injunction pertains to all of us. Are those who read this letter prepared to defend that which they believe? The author of the December letter says that the only credible way to do so is by a "witness to Christ [in us]"...and by showing how that witness "changes everything." Fine, no one says you should do any different. The Muslim, however, will throw it right back in your face and say it is a corrupt witness, authenticated by an even more corrupted Scripture. How will you answer him? He will tell you that the proof for his contention can be found in the witness of Christians in the West compared with those in Islam. It

## CALENDAR

### OF REGIONAL AND GENERAL CONFERENCE EVENTS

*Board meetings are held at Grantham, Pa., unless otherwise noted. For more information, contact the denominational office, P.O. Box 290, Grantham, Pa. 17027; phone (717) 697-2634.*

Mar. 1-2	Pacific Regional Conference—Pomona, Calif.
Mar. 15-16	Midwest Regional Conference—Colorado Springs, Colo.
Mar. 15-16	Central Regional Conference—Massillon, Ohio
Mar. 29-30	Atlantic Regional Conference—Souderton, Pa.
Mar. 30	Allegheny Regional Conference—Five Forks, Waynesboro, Pa.
April 12-13	Susquehanna Regional Conference—Mifflintown, Pa.
April 26-27	Southeast Regional Conference—Millerfields, Ky.
April 26-27	Canadian Regional Conference—Wainfleet, Ont.
May 11	Messiah College Commencement
June 26-27	Beulah/Upland College & Academy Reunion (Upland, Calif.)
June 29-July 3	General Conference (Azusa, Calif.)
Sept. 27-28	"An Aging Church in an Aging Society" Study Conference—Messiah Village, Mechanicsburg, Pa.



may come as a shock, but one of the foremost reasons for converting to Islam in the U.S. is through the witness of other Muslims. In fact, the vast majority of those who have converted have come from Christian circles. You will find that there are many decent Muslims who also use "Friendship Evangelism" more effectively than we do.

The battle is much greater than simply outperforming our neighbor in kindness. The battle has to do with truth, with whether the Creator has communicated his revelation to his creation, and whether we can know and recognize that which he has communicated from that which is a fraud.

That is what I am doing in London. I would strongly disagree with those who say that the Muslim world has seen far too little of loving witness among Christians in the West. That is all they see and know. Ask any Muslim what his impression is of Christians. There are very few who would criticize us for the way we act. What they do say is that we have no credibility for the way we act, because the authority for that which we believe has been invalidated by the truth of Islam. That is the bad news.

The good news is that we do have evidence for that which we believe, and we must communicate it to them. That is where much of our apologetics comes in. Yet, we also have evidence to dispute the second part of their contention: "that the Qur'an invalidates the revelation which preceded it, since it is the purest and final revelation from God." This new evidence

points out that the Qur'an could not have come from God, but was nothing more than a compilation of later traditions and redactions compiled some 150 years later. This also needs to be communicated. In fact, I would consider it unloving not to do so. If you find that offensive, then prove me wrong and get involved with Muslims in your area, and show me a better way. I look forward to your response.

Jay Smith  
London, England

In the January 1995 *Evangelical Visitor* I expressed concern for the way in which Conservative Christians in America have allied themselves to the political right wing. With the passage of a year, I am not inclined to retract the expression of misgiving and concern: the alignment of conservative Christianity with right-wing politics in the United States has seriously affected the perception of the Christian gospel, not only by an observing public, but also by people who identify with the Religious Right.

To be sure, certain items of the right wing agenda are consistent with Christian values: human life should have legal protection before birth; overhaul of some government agencies and/or programs could serve public needs to better advantage; society's laws and regulations should foster and reward personal morality and responsibility, not weaken it; government deficit spending is unhealthy for society's future.

All that said, however, the way many Christians have endorsed the priorities of the political right has created the mistaken impression that the Christian way of life elevates materialism; gives priority to profit-creation over people-building; avoids identification with the poor and disadvantaged; approves preparation of violent response to perceived threats; ignores the environmental impact of profit-seeking enterprise; cares little for the life of poverty-stricken children except that they are brought to birth; and is uninterested in the redemption of persons entangled in patterns and cycles of criminal behavior.

The activity of Christians on behalf of the political right wing is both extensive and high-profile. The Christian Coalition distributes tens of millions of voter infor-

mation packets in support of right-wing candidates and causes. The effect of the public perception of Christianity has been significant. Tom Sine, writing in *Prism* magazine (Nov.-Dec. 1995) asserts, "...in many cases the popular perception of evangelicalism is synonymous with the conservative wing of the Republican Party. In this, American evangelicals have become an oddity. Nowhere else in the world...do you have to be a right-wing conservative to be considered a born-again Christian. This is a uniquely American aberration."

Do born-again Christians need to be aligned in this way? What kind of message are we sending to our world? To what kind of new birth will such a message bring people, if it accomplishes any life-changes at all?

Against this backdrop, there is a great need for renewal of American Christendom. A renewal which will shake Christians out of enthrallment with any political ideology, and awaken them to the supranational, non-partisan nature of the way of Jesus Christ. A renewal which will enable them to say "yes" to virtue wherever it emanates, and "no" to vice whatever its source. A rebirth to renewed and valid discipleship which takes Jesus seriously as a pattern for life in this world. A renewal in which compassion and redemption shape our preferred solutions to society's problems.

Such a renewal was given fresh impetus in May 1995, when a group of more than 100 evangelical leaders issued "The Cry For Renewal," a statement calling for political dialogue which moves beyond the outmoded categories of right and left. "The Cry" acknowledges the spiritual dimension of national problems, and urges exploration of faith-based alternatives to worn-out solutions and strident, polarized dialogue.

Among the endorsers of "The Cry For Renewal" are Myron Augsberger, Tony Campolo, Daniel Chamberlain, Ted Engstrom, Roberta Hestenes, Karen and David Mains, Ron Sider, and Jim Wallis. The example of these endorsers should encourage Brethren in Christ people to consider alternatives to the religious right for channeling our ministries to human needs, and for the political expression of Christian concerns.

The statement can be obtained from "The Cry For Renewal," 2401 15th Street N.W., Washington, DC 20009, telephone (202) 328-8842.

Samuel M. Brubaker  
Arcanum, Ohio

#### **Contributions invited for *Dialogue and Readers Respond***

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Each article or letter represents the view of the writer, and does not necessarily reflect the official position or policy of the Brethren in Christ Church or this periodical.



# Onesimus

Dear Paul,

I ran across an ad in the local newspaper a couple of months ago that I have not been able to get out of my mind. It read, in part, "The Interfaith ministry with the Gay and Lesbian Community invites you to attend services at affirming and reconciling member churches." Below were the addresses and phone numbers of six area churches: an Episcopal, a United Church of Christ, a United Methodist, a Catholic, and a Metropolitan Community Church. Maybe the sixth seemed the most out of place—a Church of the Brethren—an older fellowship, where some close friends who used to attend our church now attend.

They told us that they left our church because they were fed-up with evangelicals in general. They told us that they were tired of the mean-spirited, unloving attitudes of most of the "conservative" Christians they knew. So now they are attending an "affirming and reconciling" body of believers, not too far from where we live.

I've thought long and hard about their leaving. They were some of our closest friends, and although we still see them from time to time, our relationship has never been the same. I've thought a lot about the things they had to say about churches such as ours. In the process, I've gone back over the words you wrote in your letter to the Brethren in Corinth about love—"the most excellent way," you described it. I've turned those words over again and again: "If I speak in the tongues of men and of angels...if I can fathom all mysteries and all knowledge...if I have a faith that can move mountains, but have not love, I am nothing."

I have to be honest with you, Paul. I hate to say it, but I think in many ways my friends are right. I must admit that some of the most unloving people I know are Christians. And here's the rub: In the midst of our mean-spiritedness (I include myself in this), we think we are doing the Lord some kind of favor. There's a sense in which it seems like keeping the church pure is Job Number One. And so we end up spending more time trying to figure out who's "in" and who's "out"—who we should love, and who we shouldn't—than we do trying to bring healing to broken lives.

I stand guilty of my own lack in this area. It was a number of years ago when one of our best and most-committed Sunday School teachers was found to be having an affair. Being relatively young in ministry, I felt that we as a church needed to "take a stand" in disciplining this "woman caught in adultery." (Does the story sound familiar?) So we hurriedly began the process of moving through the steps outlined in Matthew 18. Somewhere between steps two and three, I received a letter from her bitterly renouncing our fellowship and challeng-

ing the selectivity of our judgment. We had condemned her, she wrote with what seemed to be a mixture of rage and despair, while quietly ignoring the sins of a husband who had brought her nothing but pain and disappointment for nearly ten years. We had stood by him. And we had rejected her.

At the time I wanted to lecture her about two wrongs not making a right, but it was I who wasn't getting the point. I had been selective in my love—choosing to side with the one whose sin was not nearly as offensive—or blatant—as hers.

She never darkened the door of our church again.

It seems that my problem is not that I make judgments about people and their behavior. Of course we have to do this; as moral beings, as children of the Light, we make judgments all the time about what is right and what is wrong. No, my problem is more with my selectivity in love. I choose to whom

I am going to extend a hand of forgiveness and who I am going to affirm and approach in a reconciling manner.

Ed Dobson is a pastor up North. A few years back he and his church were forced to deal with this issue in the person of a drug addict and Vietnam vet named Carl. Carl had AIDS. Later, Pastor Dobson reflected upon the Church's response in general towards people like Carl. "Every evangelical," he writes, "would agree on the importance of loving 'your neighbor as yourself.' But what if your neighbor is gay?... Not that Christians are unloving. We love people who abuse alcohol or drugs, who are in prison, or who are

divorced. We love single parents and blended families. We love children, adults, even adulterers. But gays and people with HIV? Our language here is radically different than what we use in addressing other sins or diseases. Here, our language is harsh, at times venomous."

Pastor Dobson went on to write of how his fellowship decided to reach out to those with HIV/AIDS. They developed an official church policy stating: "It is the policy of Calvary Church to welcome people with AIDS in our public worship services, to accept them and extend to them the love and compassion of Christ." Some time later, a Christian journal did an article on homosexuality, making reference to the actions of Calvary Church. There in the middle of the article, in large, bold print, was this proclamation: "Ed Dobson loves homosexuals."

The comment reminds me that we always seem to come back to the old adage: "Love the sinner, but hate the sin." I don't know about you, but my experience has been that most of us spend the bulk of our time perfecting our hatred of sin. We not only hate it, but we turn it into a holy war. We use it as a rallying cry, as a fundraising technique, as a way to deter-

*I have to wonder...  
are we really as  
loving as we  
profess to be?  
Or are we simply  
too busy hating  
the sin?*

Readers may correspond with Onesimus by writing to him c/o the **Evangelical Visitor**, P.O. Box 166, Nappanee, IN 46550. Letters to Onesimus may be published unless they are marked "Personal—Not for Publication."



mine who in our midst are conservatives and who are liberals.

And then—and only then—do we seek to love the sinner.

"Love is patient, love is kind. It does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs." I have to wonder...are we really as loving as we profess to be? Or are we simply too busy hating the sin?

I guess I can only speak for myself. Yesterday I finally tracked down an old friend from seminary. We had been out of touch for nearly a decade. For all of the time that I had known him, he had agonized over his sexuality. He had done everything the church had asked of him, and still he struggled. In 1991,

he confided to me, he "came out" and admitted that he was gay. He said he would have told me sooner, but he had remembered a conversation we had had in seminary. He remembers me telling him that as long as he fought against his orientation, I would be his friend, but if he ever became homosexual, our relationship would change. He assumed he couldn't contact me anymore. And so he didn't.

I apologized to him and asked his forgiveness for the conditions I had placed upon my love for him. And now I know for sure. I'm not nearly as loving as I once thought myself to be.

But I have to wonder...I wonder how my friends would react if they came across an article that proclaimed for all

the Church to see: "Onesimus loves homosexuals." I wonder what my family would say if the fellowship I attended were to announce that it was "affirming and reconciling" toward gays and lesbians. I wonder how my church board would respond if I suggested adopting a policy welcoming those with AIDS into our midst.

I guess I'm more full of questions this letter than I am full of answers. But what I'm really wondering is: What would Jesus say if I showed less selectivity in sharing his love? After all, it is the most excellent way.

I remain your brother in Christ,  
O.

## Readers Respond

Here are a few reactions from a senior reader of the *Visitor*.

Marcus Yeatts' call [December 1995 "Dialogue"] for encouragement to young men (and young women) to consider ministry as a calling is something we should all take seriously. It can be an affirmation that an interest already in one's heart is of God and not a self-generated or prideful desire.

Such was my experience years ago when my pastor's wife and Sunday school teacher, whom I greatly respected, asked me if I had ever thought of missionary service. I had, from childhood, but had never even whispered the idea to anyone. [With her comment] I realized this was more than my idea.

Also, Nancy Heisey [December "Readers Respond"] has a point. Few people are won to Christ by argument. But some of us need to be convinced that Christianity has an intellectually credible basis if we are to believe. Are there not some such conscientious Muslims who need to know whether their teachings are fact or fiction? And what about those Englishmen drawn to Islam as superior to, what has been to them, an irrelevant Christianity? I understand that Jay Smith has been challenged by Muslim intellectuals and I can see that he needs to challenge them as well.

Of course, living the Christian life of love and compassion and humility must never be forgotten. I remember that Jesus confronted his generation, and that, of course, is why he was hated.

It's been said that the first Christians "out-lived, out-thought, and out-died the pagans" and thus won the day. Might our generation not need to out-think the pagans of today?

Elizabeth Heise  
Townsend, Ontario

Dear Onesimus,

Thank you for your wise warning against the profiteering predictors of Christ's soon return [January issue]. Do you have any idea why people who say they are following Jesus try so hard to do what he said no one could do, that is, trying to establish the time of Christ's return?

Actually, to the extent that thinking about the future can be an incentive to better living, I suggest that we start warning people that Jesus may not come again for another 5,000 years. Maybe then we could be more honest and serious about caring for the world and its people in a sustainable, God-honoring manner. I know a lot of young people to whom this would make sense.

If you are interested in reading a comprehensive study of the apocalyptic mode, starting with biblical texts, but focusing on its impact on modern American culture, read *When Time Shall Be No More* by Paul Boyer (1992). I wish that all Brethren in Christ preachers who delve into the shadowy world of predictive prophecy would read this before they say any more to aid and abet the huck-

sters of endtime scenarios who fill the shelves of Christian bookstores.

John K. Stoner  
Akron, Pa.

Onesimus, in an otherwise edifying column [February 1996] about the necessity of cherishing our spouses, unfortunately interjected unbalanced political commentary. Onesimus writes that it "really scares me" that two of the main Republican presidential candidates have been divorced, yet are leaders of the party which considers itself "pro-family."

My primary concerns are:

(1) Whether this is really worth being scared about.

(2) Why the Democratic candidate, who also proclaims "family values," would be ignored when the hypocrisy quotient is being measured.

(3) Why people castigate the "religious right" and other proponents of traditional values for their faults, including being "mean-spirited," without realizing or being called to account for their own tone. In this case, Onesimus triumphantly proclaims, upon discovery of these divorces: "Ha! So much for family values."

(4) I know a number of people who were divorced years ago, and are married again, who are now staunch advocates—and examples—of righteous "family values."

Andrew Saylor  
Elizabethtown, Pa.



# Focusing our Mission

## Prayer possibilities

by Harvey R. Sider

The New Testament is very clear about some things. Three of these are found in our vision statement: "250 growing, discipling, sending congregations by A.D. 2000." The challenge for the Brethren in Christ is to implement this mission.

Jesus repeatedly emphasized by both word and deed the priority of our responsibility to reach the lost and disciple those who come to know him as Savior and Lord. When this occurs, such persons will both send and be sent to start the cycle over again.

Many scripture passages indicate how seriously Jesus focused on these priorities. "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses" (Acts 1:8); "Go and make disciples of all nations" (Mt. 28:28-30); "Ask the Lord of the harvest, therefore, to send out workers" (Mt. 9:38). How will the Brethren in Christ fulfill such a daunting mandate in our complex world? Obviously some transitory, peripheral, yet important aids include the use of technology, the ability to speak in an understandable language, and wisdom in relating appropriately to the needs and hurts of people.

But we learn from Jesus and the early disciples that the real secret of success is prayer, not techniques. Could it be that we have capitulated to the numerous gods of our age, such as sophistication, education and tradition, rather than prayer power, to accomplish the task of "250 growing, discipling, sending congregations by A.D. 2000"?

I am overwhelmed with accounts of

how God is using prayer to build his church. Recently, at a denominational prayer leaders' network meeting, a significant evangelical denomination reported a 17 percent annual growth rate for the past several years, attributed primarily to an extensive prayer network. In addition to a variety of personal prayer chains, thousands of prayer intercessors are connected to e-mail (electronic mail), Internet, and 800 prayer phone numbers. I was thrilled to hear reports of congregations (within mainline churches) literally growing by thousands of members because of their prayer emphasis. Dale Schlafer of Promise Keepers was our final keynote speaker. Just that morning he was concluding a 41-day prayer fast. He credits the phenomenal growth of Promise Keepers to prayer.

How will the Brethren in Christ accomplish its vision of "250 growing, discipling, sending congregations by A.D. 2000"? We must begin by abiding deeply in Christ which, in large part, involves prayer. Jesus taught us in John 15 that fruit-bearing results from drawing on his resources rather than our own. Zechariah expressed it this way, "'Not by might nor by power, but by my Spirit,' says the Lord Almighty" (Zech. 4:6). The key to effectiveness is quality time spent drawing on the resources of God—not simply a daily, quick or cursory prayer in the morning or evening.

Astounding as it may seem, some of the greatest moments in Jesus' life were spent in prayer. Before he selected his disciples, he spent all night praying (Lk. 6:12-14). Prayer and fasting were key to his healing ministry (Mt. 17:21). Even today he is seated on the right hand of God making intercession for us (Rom. 8:34). His life was absorbed in prayer (Lk. 5:16).

Because prayer is the key to quantitative and qualitative growth, embodied in

our goal of 250 growing, discipling, sending congregations by A.D. 2000, let me give a few ideas to encourage every reader to become more deeply involved in assisting the church as we strive to fulfill our mission. You may wish to consider some of these individually. It may be more helpful to discuss them in groups, or as a congregation. I am also interested in hearing ideas that emerge out of your dialogue. Your response could create a profitable follow-up article for this column.

1. Clear all schedules to fast and pray one day a month. Some already do this once a week, others once a quarter. One of our pastors who has been doing this for some time discovered it is making a significant difference in the worship atmosphere. Use the time to discern what the Lord may be saying and to concentrate on intercession.

2. Keep a prayer diary. Each day record specific prayer requests and answers to prayer. If one's regular prayer list is lengthy, use different days of the week to focus on the various sectors of those particular needs. As prayers are answered, record the date, thank the Lord, eliminate the notation, and make room for new petitions.

3. Pray together. Couples have a natural door of opportunity to pray together. Recently I heard Bill and Vonette Bright describe how every morning and again in the evening when they are home, they kneel and pray together. Work or leisure partners could schedule regular times to pray together.

4. Birthdays could be a special time of prayer for family members. Birthdays can provide wonderful opportunities for couples to pray and fast together. What better occasion to discover what God and each other might wish to say about their relationships? Whole, healthy relationships powerfully stimulate the three facets of our mission.

5. E-mail can be used constructively to communicate prayer concerns. Even though these may need to be worded carefully, it would expand tremendously the base of our prayer support. Use technology to barrage the throne of grace rather than criticize or complain.

6. Congregations desiring to focus their mission of growing, discipling, and

**250 Growing, Discipling,  
Sending Congregations  
by A.D. 2000**



*Pastors have requested a "master" of the Vision logo, so they can reproduce it in various ways in their local congregations. Thus, by special request, we print the logo this month in glorious black and white.*

*continued on page 24*



# Editorial

"The *VISITOR* needs to delve into controversial issues, and promote a healthy discussion on contemporary topics." That's the comment we hear from time to time—including a flurry of messages last fall to the "BIC-List" on the Internet.

Some newspapers and tabloids seem to go out of their way to be controversial; "it sells papers." As a denominational magazine, that has not been the intention of the *VISITOR*. But if you have a hankering for something mildly controversial, you may find it somewhere in this March issue of the *VISITOR*—especially in the last six pages of the magazine. In addition, this issue also has a number of less controversial...but nevertheless very important...articles which deal with critical issues for the Brethren in Christ. For example:

✓ The lead article (page 4) focuses on a new generational grouping in North America: "middle adults." The church lost many of these aging "baby boomers" when they were teenagers or young adults. Now there is the opportunity to reach more of them as they move into what is being called "middle adulthood."

✓ Eric and Elisa Seibert (page 8) ask the question, "When do we rob God of glory?" and identify several day-to-day situations where you and I may be a "glory-grabber" instead of a "glorifier."

✓ Harold Albrecht (page 10) argues that as a denomination, we need a "wake-up call" to realize that we are in a spiritual war.

✓ In "Dialogue" (page 26), Jay Smith explains the nature of his ministry to Muslims, and Samuel Brubaker takes another look at the topic of politics and the Christian faith.

✓ Onesimus (page 28) asks the question, "Are

we really as loving as we profess to be? Or are we simply too busy hating the sin?"

In addition, you will find in this issue articles on missions, prayer, peace, stewardship...

We trust that as you read these pages, you will be encouraged and stimulated in your Christian faith, and informed and challenged to a more effective ministry for Christ. Of course, that is our goal for each issue of the *VISITOR*. G

## Speaking of the goals of the *VISITOR*...

Over the 109 years that the *VISITOR* has served the church, the magazine has seen numerous changes. In the next several months, we will be taking a long, hard look at the *VISITOR* to see how its ministry in the denomination can be improved. Of special concern is how to build the circulation of the magazine.

What are your suggestions for improving the *VISITOR*? What do you like about the magazine? What do you dislike? Are there some things you would not want to see changed?

We plan to conduct a survey of a *sampling* of *VISITOR* subscribers, as well as asking some "non-subscribers" what would interest them in a denominational magazine. But I wanted to give *every* current reader the opportunity of getting in on the ground floor of this evaluation. After all, you are an important member of the *VISITOR* family. Send your comments to:

"*VISITOR* Evaluations"  
P.O. Box 166  
Nappanee, IN 46550

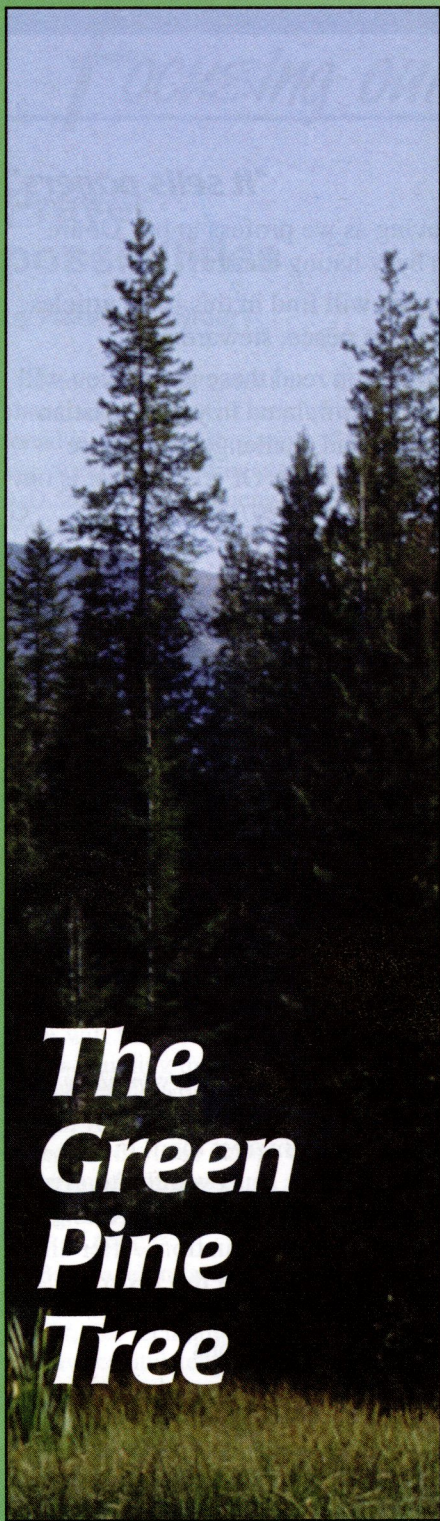


**Pontius Puddle**

Bulletins and newsletters reprinting "Pontius Puddle" must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.







# The Green Pine Tree

I planted you as a green pine tree, to cool the earth and give it breath, to sing to the earth with the wind in your boughs.

You, my peaceful pine, nest their young when birds lay their eggs. Gentle pine, you will protect them until they are hatched. After the fledglings are grown, you allow them to fly away. O faithful pine, you may never know them again in the same old way.

In my goodness, I will give you another nesting to nurture. They will grow and help others to grow as I have taught them.

Patient pine, you would protect these little ones from the burning sun—scorching words ruffling their feathers—and from the storms—times of pain, loss, or death, which may discourage them. Nor will you allow the wind to blow them off course—strange doctrine that may lead them astray.

O pine tree, my beloved one, be strong in the sun, storms, and the wind. Standing strong, stretching up to me, bending and bruised, but not breaking. In my tender mercies I use you as I will—not as you will.

You must understand, the chicks are not yours, but mine. I send the elements into their lives. It's not of your choosing, but my choosing.

Loving planting, you would shield your tender chicks so closely; they would always be dependent upon your boughs for protection and provision.

Not for your little ones the burning sun; the heat may dry their throats and stop their singing. The storms; those might destroy their nest. Certainly not the wind; the worst of all could blow them away.

But I send the disturbing times into their lives. Then when the sun burns, they will look up and see a higher branch—me. I will offer better protection. In the storms they may move closer in, away from the storm and nearer to me, for provision. When I send the wind, the most powerful of all, they will loudly call out my name. I will save them from falling into the wrong branch and away from me forever.

It is through the times of trials and testing that my little nestlings know me and not the green pine tree that sheltered them.

---

*Beverly Rader lives in Ashland, Ohio.*

1713 LT 00-00  
Earl E Herr  
PO Box 278  
Martinsburg, PA 16662-0278  
USA